

JAMES G. FORD LONG FOND

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BALTI GRAMMAR

BY

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The Verb Yodpa**The Verb Nnua****The Infinitive****The Tenses of the Indicative****Past Participles of Yodpa****Future Tense****Future Tense of Dukpa****Imperative Mood****Honorific Verbs****Subjunctive Mood****Conjunctive Participles****Conjugation of :-****Yodpa****Inna****Bya****Gnas****Ongma****Negative Conjugation Yaqpa****Interrogation****Permission****The Passive Voice****Compound Verbs****Incomplete and Special Verbs****CONJUNCTIONS****INTERJECTIONS****POSTPOSITIONS****SYNTAX****APPENDIX.****PART II**

VOCABULARIES AND CONVERSATIONAL EXERCISES. Nos. 1—20 75—83
GENERAL VOCABULARY 89—108

PART I
CHAPTER I**ROMANIZED PHONETICS****The Verb Yodpa****The Verb Nnua****The Infinitive****The Tenses of the Indicative****Past Participles of Yodpa****Future Tense****Future Tense of Dukpa****Imperative Mood****Honorific Verbs****Subjunctive Mood****Conjunctive Participles****Conjugation of :-****Yodpa****Inna****Bya****Gnas****Ongma****Negative Conjugation Yaqpa****Interrogation****Permission****The Passive Voice****Compound Verbs****Incomplete and Special Verbs****CONJUNCTIONS****INTERJECTIONS****POSTPOSITIONS****SYNTAX****APPENDIX.****PART II**

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Most authorities on the Tibetan language, such as Messrs. Bell, Bruce Hannab, and Jacchaké, admit the great difficulty of romanizing the peculiar sounds found in this language and its dialects. Seeing, however, that the script is no longer in use in the Mohammedan areas, being considered a relic of idolatry, the only course open to us is to produce a system of roman phonetics, representing as near as possible the colloquial pronunciation.

Educated natives occasionally employ the Persian script, but this is most unsatisfactory and misleading to one who does not already know the language.

VOWELS**i****u****o****e****a****ɛ****ɔ****ɪ****ʊ****ɔ̄****ə****ɛ̄****ɔ̄̄****ə̄****ɛ̄̄****ə̄̄****ɛ̄̄̄****ə̄̄̄****ɛ̄̄̄̄****ə̄̄̄̄****ɛ̄̄̄̄̄****ə̄̄̄̄̄****ɛ̄̄̄̄̄̄****ə̄̄̄̄̄̄****ɛ̄̄̄̄̄̄̄****ə̄̄̄̄̄̄̄̄****ɛ̄̄̄̄̄̄̄̄̄****ə̄̄̄̄̄̄̄̄̄̄****ɛ̄̄̄̄̄̄̄̄̄̄̄****ə̄̄̄̄̄̄̄̄̄̄̄̄****ɛ̄̄̄̄̄̄̄̄̄̄̄̄̄****ə̄̄̄̄̄̄̄̄̄̄̄̄̄̄****ɛ̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄**

Lip flattening & equal voice

*Like "g" in "grasp".
Arabic, i.e. guttural "g"; pronounced somewhat like the French "r" but stronger and lower.*

Strong aspirate.

Without breathing, as in "judge".

- 2** Soft French "j" as in "jamais".
- 3** Heavy. Like "z" with the tip of tongue high up on the palate; a slight suggestion of "fr" slurred.
- 4** Sharp and lightly pronounced.
- 5** Guttural, very deep. When final, scarcely audible; stop short before completing the full sound. When doubled, or followed by a vowel, becomes "g" and is clearly pronounced.
- 6** Like English "l".
- 7** Like English "m".
- 8** Dental.
- 9** Distinctly labial without breathing.
- 10** Short, distinct.
- 11** Very heavy; tongue placed against the palate. *re-refflexive*
- 12** Sharply pronounced. Never like a "z".
- 13** Dental, without breathing. When final, indistinct. Usually replaced by "d".
- 14** Palatal. Heavy. Tongue on the palate. (*often replaced r*)
- 15** When initial, like the "w" in "way". When medial, rather indistinct. (*faint b*)
- 16** Like "y" in "young". Never like "y" in "may".
- 17** Simple. *e.g. "zoo"*

DOUBLE CONSONANTS

- č** Short, without breathing. Like "ch" in "chin".
- čh** Aspirate, distinct from ordinary "ch".
- đ** As final "ds" in the word "ends".
- hr** Aspirate "r" combined sound.
- hl** Aspirate "l"; indistinct. Tongue behind the teeth.
- kh** Aspirate "k"; as "Black-hole" said in one word.
- kl** Rough. Guttural. As "ch" in German "doch".
- ng** Nasal, as in "sing(g)ing". One distinct sound.
- ph** Labial, strongly aspirated.
- sh** Simple.
- šh** Hard. Keeping tongue against the palate. There may be a slight suggestion of "shr".
- th** Strong aspirate. Tongue between the teeth. Never like English "th".
- tsh** Similar to "ts" but aspirated. Not "t-sh" but "tsh". As

Notes.—Occasionally "ng", when medial is, in the original language, "m" or "n" and is still pronounced as such in certain parts of Baltistan.

The following combinations when initial are in some districts, particularly around Skarin, pronounced differently, and familiarity with both forms is necessary.

"gr" becomes "dr"
 "br" becomes "bl"
 "kr" becomes "tr"
 "khr" becomes "thr"

"b" when prefixed before "d" is indistinct and may sound like a "w". When medial it is usually pronounced like a "w", but this is optional.

"ug" is essentially one sound. The final "g" cannot be pronounced as the "g" in "go" before a vowel, e.g. *bonyo* is never *bony-go*, but *bony* followed by "o" as *Sing ope*. To prevent mispronunciation in such cases a hyphen has purposely been inserted. To facilitate pronunciation a short study of the Tibetan script is recommended.

It is very important to develop a good pronunciation from the very beginning, and in this respect much attention must be paid to syllables. The Tibetan language, and consequently all its dialects, is really a collection of independent short syllables. However many syllables the word may contain, each one must be given equal emphasis and never be cut short. The word *polo* (a ball) is not "pol-o", but "po-lo"; likewise in the word *gor-gyal-chan* (disobedient) equal emphasis must be placed on each syllable.

Prefixes

Prefixes such as "hr", "g", "r", "b", "p", "ph", etc., must

never be separated from the syllable which follows them. E.g. *rbya* (to write) is never to be pronounced *rbya*, but, sharply prefixing the slight "r" the syllable *bye* is then said distinctly, making the whole as near as one sound as possible. Similarly all other prefixes.

It may be a help to remember that in some parts of the Tibetan frontier and Tibet proper most of these prefixes are dropped colloquially.

CHAPTER II

THE ARTICLE

There is no equivalent for the English definite article "the" in Balti. The noun is used alone, e.g.:—

Shogbu eka yod The book is there

There is, however, an indefinite article which is placed after the substantive and signifies "a" or "an", "one" or "a certain", i.e. chik, e.g.:—

Mi chik

"A" man or "one"

man, etc.

Nang chik-ing-na hiliŋ- The sound of noise is heard from a certain

house.

There is also another form which is placed after the noun and expresses the meaning of "fullness" (a full), i.e. *gāng* (from the verb *gāngma*, "to be full"), e.g.:—

Phrīgnī gāng

As much as can be embraced.

Mi chik-i-si zang yang A man brought a sauce-pan-full of butter.

Gender.

Grammatically speaking, Balti nouns have no gender, except as a matter of sex or the absence of sex. To differentiate between male and female, a noun denoting a living creature may either entirely change its form, or merely the final syllable, i.e. *po* or *plo* for male, and *mo* or *ngo* for female, e.g.:—

byapho a cock *byauŋ-o* a hen
bu a boy, son *bong-o* a girl, daughter

To denote a native of a certain district or village, and occasionally to denote a family name, *pa* is used for a male, *par̄q-o* for a woman, e.g.:—

Khapalu-pa a man of Khapalu
Khapalu-paŋ-o a woman of Khapalu

Note.—For the sake of euphony, small villages whose names end in *pi* and sometimes in "a", may change this form colloquially into *un* and *wang-o*, e.g.:—

de myu nūsko la min Give to both of those men.

Tsoga-na a native of Tsoga
Tsina-wang-o a native woman of Tsina
Mikserpi-wa a native of Mikserpi.

Number.

1. Nouns ending in a consonant form their plural by the addition of *kun*, e.g.:—

Jing-kun fields.
Snot-kun vessels, pots.

nang-kun houses.

2. Nouns ending in a vowel form their plural in the following manner:

(a) Nouns ending in "a" and "o" in most cases change to "ou", e.g.:—

luipa hand. Pl. *lagony*.
byapho cock. Pl. *byaphony*.

(occasionally they maintain their vowel and add "n" or "ng", e.g.:—

zgo door. Pl. *zgon* or *zgong*.

Note. Nouns ending in *ma*, *mo* form their plural regularly, i.e. by the *ma* becoming *mang*.

(b) Nouns ending in "e" which are few in number, change the "e" to *ou* or *ong*, e.g.:

Tidde frying pan. Pl. *taklyon*.

(c) Nouns ending in "i" change to *jieng*:—

stufi tree. Pl. *stakjung*.

mī man. Pl. *myung*.

(d) Nouns ending in "u" change to *unq*, i.e.:—

shogbu book. Pl. *shoghang*.

Note.—*phru*, "a child," forms its plural regularly, but the expression *phrīgnī* is the most colloquial way of referring to "children". (The *prn* being a meaningless suppositive.)

(e) Nouns which are followed by an adjective of quantity or by a numeral remain in their singular form, in all cases the adjectival numeral taking the case suffix, e.g.:—

mī chik-i-si ver3 A man said.
de myu nūsko la min Give to both of those men.

Examples.

Nga si phod

I shall make. (It will be
made by me.)

Khudā si kosal byungs

God hath spoken.

Nga si zerel

I say. (It is said by me.)

Nga si zerti lamkun

The words which I am saying.

Nominatives ending in a consonant for the sake of euphony usually
take an "i" before this "si".

Examples.

Khyang-i si chi byus?

What have you done?

(What was done by you?)

Shingkhan-i-si lynkhno

The carpenter works well.

byusei lis hel

(By the carpenter working
well, work is being done.)

Chog-i si nūgī menma hel?

All are against me. (My oppo-
sition is being done by all.)

When the word *sang* or *sa*, i.e. also, even, is used after *ata*,
dative, it is necessary to drop the *si*, e.g.:—

Khong-i sang dhuu ki elā? Do you also say this?

Ngu sang Khudā la phodol. I also worship God.

Section 4.—The Dative Case.

The sign of the dative case is the post-position *la* denoting the
relation of direction in the widest sense, expressed by the English
prepositions "at", "to", etc.

Dyu kho la min Give this to him.

Section 5.—The Locative Case.

The locative case is really a complication of the genitive, i.e. all
locative post-positions must be preceded by the genitive case:—

Klu, on; *-ing-nu*, in, etc.

Seeing that *ing-nu* starts with an "i", the preceding genitive
"i" or "e" is contracted, e.g.:—

Khiri-ing-nu in you. (Not *khiri-ing nu*)

Nutig-ing-nu in the house. (Not *nutig-i-ing-nu*.)

The colloquial form *myu-nu* means "home", "at home".

Section 6.—The Ablative Case.

The sign of the ablative case is the post-position *nu* = "from",

I shall make. (It will be
made by me.)

Ngu na yambo with me.
Do na dres with that.

Dyu na dra similar to this.

Yo na tsokh like that, the same as
that.

Ngu di lampo nu I am not acquainted
nγgam chan med. with this road.

Dyu na spes na compared with this.

DECLINATION OF NOUNS

Noun ending in a vowel

father.

ravaq

by father.

ravaq-i

of father.

ravaq-ha

to father.

ravaq-na

from father.

ravaq-ing-nu

with father.

ravaq-i-kha

on father.

etc.

Noun suffixed with "po"

man.

shingpo

wood.

shingpo-e

of wood.

shingpo-lia

to wood.

shingpo-na

from wood.

shingpo-e-kha

or *shingpo-kha*

shingpo-ing-nu

in wood.

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COMPOUND SUBSTANTIVES

The Balti language is full of combinations, and in many cases compound substantives can be formed *ad lib.*

There are three main classes:

- (1) Compounds formed with other nouns.
- (2) Compounds formed with adjectives.
- (3) Compounds formed with verbs.

(1) Compounds formed with other nouns.
Thang (a wilderness, a plain, a large open space).

lang-gar a grave. *lang-gar-thang* a graveyard.
bjamta sand. *bjam-thang* a sandy plain.

kham sky. *kham-thang* a clear sky.

khing (a building, dwelling place).
chhos religion. *chhos-khang* a temple, place

sman medicine. *sman-khang* a dispensary.
phymga straw. *phymga-khang* a storeroom for straw.

Sa (earth, place).
ling hunting. *ling-sa* hunting ground.

thog or *thyoq* top. *thog-sa* ceiling.

Note.—This *sa* is most probably an abbreviation of the word *malsat*, meaning "a place".

Ling (a hole).
chlut water. *chlut-dong* a well.

cha tea. *cha-dong* a tea clump.

(2) (a) Compounds formed with adjectives.

l., b (from *leb-leb*; "flat", "level").

| | | | |
|--------------|--------------|------------------|-----------------|
| <i>shing</i> | wood. | <i>shing-leb</i> | a wooden spade. |
| <i>spang</i> | soil. | <i>spang-leb</i> | a board. |
| <i>brug</i> | cliff stone. | <i>brug-leb</i> | a flat stone. |
| <i>kha</i> | mouth. | <i>kha-leb</i> | a lid. |

(b) Nouns derived from adjectives.

Many adjectives can be made into substantives by the addition of the genitive sign "i" or "e".

ehharu unclean (relig.). *ehharu-i* something unclean.
elhogo big, great. *elhogo-e* something big.

thomno - high. *thomno-e* something high.

(Note.—This form may be difficult to understand. The following example may therefore be helpful.)

Nasrat ing ne ching lyakhamo-e bjomug-a?

"Can anything good come out of Nazareth?"

To this form the word *likh*, meaning "state", is occasionally attached, e.g.:-

elhogo-e likh greatness, glory.
thuniso-e likh low estate.

(3) Compounds formed with verbs.

(a) Nouns can sometimes be formed by the addition of *chus* to the root. The meaning of this form can be as wide as the possibility of the verb in question permits. This *chus* alone has no strict meaning, it is a mere "something" to do with the verb, e.g.:-

zachas something to eat, i.e. food.

thabelas something to get or be obtained.
gancias something which can be done, a possibility.

This form of course is optional and seems to imply that "one has no intention nor desire to go".

h. The root of the verb plus *sa*. As has been previously mentioned, *sa* refers to "a place", e.g.:-

lukh-sa a resting place, a place to sit down.
Thalsa a place to climb.
Talsa a place for sowing, a furrowed, etc.

(b) The root plus *khang* (a house, dwelling).
Zgug-khang a house of hindrance, i.e. a prison.

(d) The root of verbs plus *lukh* "state".

Thad-pu to like.

Bod-pu to rest; to lie

easy.

Rama to accept.

to abstain.

Barba *b-ur-lukh* *abstinance.*

Rama *rani-lukh* will, desire.

to abstain.

Barba *rani-lukh* *will, desire.*

PERSONAL PRONOUNS

Simple

Nga I.

Kho he.

Mo she.

Ngaya we.

Khyng you (sing.)

Khulanq you (plur.)

Note.—There is no distinct form of "thou" in Balti. *Khyng* stands for both "you" and "thou".

Honourific form.—*Yiāng*, you (sing.); *Yidang*, you (plural).

There are two collective forms used when the meaning is general—*we* (folk) or *we* speaker and listener included.

Khundung (or *Khundang*) They (indefinite number, "those people," etc.).

The nominative, accusative, and vocative cases are one form only. The dative case is the nominative plus the postposition *na*.

The ablative case is the nominative plus the postposition *na*.

| English Form | Agent Case | Genitive Case | Locative Case |
|--------------------------|-------------------------|----------------|--|
| I (<i>nja</i>) | <i>nja</i> si (i.e. me) | <i>nji</i> | <i>njeng-nu</i> (in me). <i>nji-kha</i> |
| We (<i>njaya</i>) | <i>njaya</i> si | (my) | (on me). |
| He (<i>kho</i>) | <i>njanq-i</i> si | <i>nja-i</i> | <i>njanq-nu</i> , <i>nja-i-kha</i> . |
| She (<i>mo</i>) | <i>nbo</i> si | <i>mo-e</i> | <i>nbo-nu</i> , <i>mo-e-kha</i> . |
| You (<i>khyanq</i>) | <i>khyanq-i</i> si | <i>khiri</i> | <i>khyanq-nu</i> , <i>khiri-kha</i> . |
| You (<i>khudang</i>) | <i>khudang-i</i> si | <i>khiri</i> | <i>khudang-nu</i> , <i>khiri-kha</i> . |
| You (<i>yāng</i>) | <i>yāng-i</i> si | <i>yiri</i> | <i>yāng-nu</i> , <i>yiri-kha</i> . |
| You (<i>yidang</i>) | <i>yidang-i</i> si | <i>yiri</i> | <i>yidang-nu</i> , <i>yiri-kha</i> . |
| They (<i>khong</i>) | <i>khong-i</i> si | <i>khong-i</i> | <i>khong-nu</i> , <i>khong-i-kha</i> . |
| They (<i>khundang</i>) | <i>khundang-i</i> si | <i>khundi</i> | <i>khundang-nu</i> , <i>khundi-kha</i> . |

The form *do* is often used in reference to the personal pronouns, "he" and "she", when repeated, instead of the usual form *kho* and *mo*. *Do* is also employed when the gender of the third person is unknown. The plural form is *dong*. "It" and "that" are sometimes implied.

| English Form | Agent Case | Genitive Case | Lative Case |
|--------------|--------------|-------------------------------|--|
| It, he, she | <i>do</i> si | <i>do-e</i> or <i>do-i</i> | <i>do-ing-nu</i> , <i>do-i-kha</i> . |
| | | <i>dong-i-si</i> | <i>dong-ing-nu</i> , <i>dong-i-kha</i> . |
| Plural | | <i>dong-i</i> | Occasionally used for persons. |

| English Form | Agent Case | Genitive Case | Lative Case |
|---------------------|--------------|---------------|--|
| This (<i>Dyu</i>) | <i>du</i> si | <i>dgi-i</i> | <i>dgi-ing-nu</i> , <i>dgi-i-kha</i> . |
| | | | also (<i>dung-nu</i> or <i>dhang-nu</i>) |

REFLEXIVE PRONOUNS

Balts themselves are apt to use the reflexive pronouns in their various cases more often than Europeans would consider necessary. Around Skardu the first and third person singular possessive case is used almost to the exclusion of the simple possessive pronoun.

Reflexive

Own

| | | | |
|--------------------------|---------------------------------|----------------|-------------------|
| I (<i>nja</i>) | <i>nja</i> si (<i>i.e.</i> me) | <i>nji</i> | <i>njari</i> |
| We (<i>njaya</i>) | <i>njaya</i> si | (my) | <i>lhi-ni</i> |
| He (<i>kho</i>) | <i>njanq-i</i> si | <i>nja-i</i> | <i>mori</i> |
| She (<i>mo</i>) | <i>nbo</i> si | <i>mo-e</i> | <i>nji-i</i> |
| You (<i>khyanq</i>) | <i>khyanq-i</i> si | <i>khiri</i> | <i>khuan</i> |
| You (<i>khudang</i>) | <i>khudang-i</i> si | <i>khiri</i> | <i>khudang-i</i> |
| You (<i>yāng</i>) | <i>yāng-i</i> si | <i>yiri</i> | <i>yāng-i</i> |
| You (<i>yidang</i>) | <i>yidang-i</i> si | <i>yiri</i> | <i>yidang-i</i> |
| They (<i>khong</i>) | <i>khong-i</i> si | <i>khong-i</i> | <i>khong-i</i> |
| They (<i>khundang</i>) | <i>khundang-i</i> si | <i>khundi</i> | <i>khundang-i</i> |

The form "so-so", implying "one", "personally", "own", "self", etc., is also used in colloquial speech in all its cases. The compound form "so-so so-so", implies in its various cases "each one", "each one his own", "to each one his own", etc.

(Note.—When a sentence only refers to the speaker, this form is not so commonly employed.)

Examples.

Kho so so-e nang nu ma dukt nare khe-e chi brashan (yod)?
If he does not stay in his own house, what authority has he got ?

Kho si so so rlab nare nīg si chi bek?
Should he kill himself what shall I do ?

Khong sing so-so so-so-e nang nu songs.
They all went, each one to his own house.

So-so so-so-e khinsuda byet ryosed.
Each one should think for himself.

RECIPROCAL PRONOUNS

The reciprocal pronoun "each other", "or another", etc., is rendered by the plural personal pronoun followed by *chik chik*. This second *chik* is declinable as required by the verb, e.g.:—

Khudang chik chik-i-boring tam mi chiks

They did not agree with one another. (Lit. between each one of them.)

Khudang-i-si chik chik le kha byus

They were angry with one another.
When the personal pronoun is not used it is paraphrased by the following two forms:—

chik-i-si chik (*lu, na, i-kha, etc.*, e.g.):—

One said to the other.

Fo-si co-i-kha mu chles
mo, myulpo chinor hijtuk! how bad the world would become !

DEMONSTRATIVE PRONOUNS

SIMPLE.

Singular

Plural

digt this. *dyind* these.
do that. *ony* those.

INTERVIEW.

yo {this very. *young* {those very.

The simple forms are commonly employed in the place of the personal pronoun after the latter has been first used, i.e. instead of continually referring to "he", "she", etc., as *kho, mo*, etc., the form *do, dyng* (singular and plural respectively) and is more colloquial.

These demonstrative pronouns all decline regularly. (See declension of personal pronouns.)

Examples.

Dyu nīgi in

This is mine.

Dyung gār-na khylonged?

From where have you brought these ?

Kgā si khyang lu zerphi de mi yo in

That is the very man I spoke to you (about).

Dong re-re la khinal chik min

Give to each of them a muree.

Dyu-i-kha yeg

Put it on that.

Do nu spes na dyu lyahhino nazi.

What is in that ?

Compared with that this seems good.

INTERROGATIVE PRONOUNS

For persons : *Su* "who"

| | | | | |
|------|---------------|-------------------------------------|------------------------|--------------------------------------|
| Nom. | <i>Su?</i> | Who ? | <i>Khyang su-ni?</i> | Who are you ? |
| Ag. | <i>Su-si?</i> | Who ? (by). <i>Su-si byus?</i> | <i>Su-si byus?</i> | Who did (it) ? |
| Dat. | <i>Su-la?</i> | To whom ? <i>Su-la minni-in?</i> | <i>Su-la minni-in?</i> | To whom should (it) be given ? |
| | | For whom ? | | |

| | |
|----------------------------------|----------------------------------|
| <i>Chik-i-si chik la zers</i> | One said to the other. |
| <i>Fo-si co-i-kha mu chles</i> | Should one not believe the other |
| <i>mo, myulpo chinor hijtuk!</i> | how bad the world would become ! |

Su-la yaqse yod? For whom is (it) kept ? (put aside).

Su-i-kha? (In whom ?) *Su-i-kha phogs?* On whom did it fall ?

Khyang su-i-kha? On whom do *cheslukh bed?* You believe ?

Go "which" (which one)

For things and animals and occasionally for distinguishing persons unknown in place of the personal *su*.

Nom. *Go?* Which? *Khyang-i-si zephe ḡ in?*

Ag. *Go-si?* By which? *Khyang-i-si go-si khot-la pra tang?*

Dat. *Go-la?* To which? *Khong-i-si go-la chitakl bygs?*

Lor. *Ge-i-kha?* On which? This form is often used colloquially to mean "where?" (or "what place?"), etc., e.g.—

Nyasi khici khund-po chik rado-chik-i-kha yags?
I put your money on a stone over there.

Ḡo-i-khi? yags?

On which one?

Chī? "what?"

For inquiry into an action or state and the simple question, "What is it?" etc.

Nom. *Chī?*

What? *Chī-lod?* What (are) you?

Chī-zerd?

What (are) you
saying?

Wh. *Chī-lu?* At what? *Chī-lu hleid?* What (are) you looking at?

For what? *Chī-lu rygesid?* What (are) (this) looking
for?

RELATIVE PRONOUNS

The Baltic language possesses no true relative pronouns. The forms used in its place may be classified in four divisions, as follows:

(1) Present and Past genitive form of the verb *zephe*, i.e., adjectives, "The man who is coming" is paraphrased by "the coming man," "coming man."

"The man who went" is paraphrased by "the gone man," "gone man."

The present genitive is formed by changing the infinitive termination "a" to "i" in two-syllable verbs and the "va" into "e", "va" into "we" and "a" into "e" in single-syllable verbs.

The past genitive is the simple suffix *phi* attached to the root in regular verbs and to the past tense in one-syllable and irregular verbs. (See conjugation of verbs, pp. 52-6.)

These differences should be carefully studied.

Examples.

Lam-i-phred la drulbi chhu The water which runs across the road. (Present.)

Gonde thomphit smai The medicine which arrived yesterday. (Past reg. verb.)

Khyang-i-si khrusphit smod The pot which was washed by you. (Past one-syllable verb.)

(2) Noun of Agency plus *po*.

This form as a relative pronoun is personal and cannot apply to things. It is more colloquial than the adjectival form in cases where the one in question is merely understood as "the one who . . .", e.g.—

Elha dukt-khan-po su in? Who is it, the one who sits there?
Nygo Tāng-khampo si kussel The One who sent me suit.

(3) Substantive form of the verb.

The verb "to be", both auxiliary and substantive, has only one form for all tenses, viz. *yelpo* (that which is, etc.). All other verbs have two forms, the first being the substantive present, viz. *zephe* (that which is being said); the second being the substantive past, viz. *zephe* (that which was said), e.g.—

Ie jing-ing-nu yodpo chī in? What is that, which is in that field?

Khyang-i-sbyo n̄ga la hllon Show me what you are writing.
Tār yaged? wrote the other day?

(Note.—Single syllable verbs attach this *pho* to the past tense, e.g. *byas-pho*, *kns-pho*, *hringas-pho* (that which was done, heard, seen).

(4) Present participle with *yodpo*.

Certain verbs, when used in the continuative present tense, i.e., in

the act of " (the French idiom, "en train de"), take this convenient form.

Khyang-i-si ben yodpo ch̄ has in? What work is it you are doing?

(In the act of).

Khos i zeren yodpo n̄ḡ la chhundpa What is he saying—I can't understand.

med.

CONJUGATIVE PRONOUNS

The substantive form of the present and past tense is used as required. This may be in itself a relative pronoun meaning "that which is being done" or "was done", etc., and may be repeated to form the correlative. It is very often omit this repetition, but in certain cases it is better to maintain it. Thus—

Khii shala ch̄ yedpo, (yed po) n̄ḡ la min.

Whatever you have, give that to me.

It will be easily seen that without the repetition this form is merely a relative pronoun, but it is usual in such a way that the correlative is understood.

The use of the correlative, however, apart from or in addition to the relative is not often called for, it being more colloquial to Balti phrase the sentence, e.g.:—

Tshukha po phogdu

The climber will fall, i.e. He who climbs, he will fall.

Otherwise, the demonstrative pronoun *do* and *yo* may be used after the dative form of the first verb, e.g.:—

Sutthod do, phogdu Who climbs, (he) will fall.

Khyang-i-si chi wād do n̄ḡ hok Whatever you say, that I will be.

INDEFINITE PRONOUNS

As *khali* (who) is a word which, according to one, is probably, but becomes an adjective when combined with a noun, another grammar.

I² campes, out, it certain such *khali* some, a few, and such.

ch̄lām note many many, and such.

ch̄lām note many many, and such.

| | | |
|---------------------|-----------------|---------|
| nothing | <i>n̄ḡisla</i> | both, |
| not even anything : | | |
| other, more, some | <i>c̄ong</i> | others, |
| other, etc. | | etc. |
| another | | |
| each, every, | | |
| the whole. | | |

Note.—With the exception of *chang mād* and *ḡn̄ḡ*, all these examples decline in the same way as nouns, e.g.,—

Khail-i-si z̄red

Some say,

N̄ḡiski n̄ḡiyo, Ahmad jōt The name of horh is Ahmad.

Poss.

Dat.

Loc.

suk:

Collars.

Tshang-nā lu n̄n̄i *Chhund* One contained about twenty

Chhund *lu* *b̄j̄is* *chhund* One contained about twenty

collars.

COMPOUND INDEFINITE PRONOUNS

There are two kinds.

(A) Personal.

These follow the usual rule for declension. (Vide declension of pronouns, page 9), e.g.:—

či su

Whoever,

či su or ḡi su

Whoever comes, still

či su mātār mi

I am not giving,

či su chhār kīt

Whoever believes

čhādātā kīt

on Me,

či su chik

Whosoever,

či su chik n̄ḡ kīt

Whoever believes

čhādātā kīt

on Me,

či su

Someone else,

či su n̄ḡ kīt

I; may not be known

či su n̄ḡ kīt

to anyone else,

či su n̄ḡ kīt

Another one,

či su n̄ḡ kīt

To anyone else,

či su

Someone else,

či su n̄ḡ kīt

Another one was there,

či su n̄ḡ kīt

Another one,

či su n̄ḡ kīt

The other one,

či su n̄ḡ kīt

The other one says no.

či su

Each one,

či su n̄ḡ kīt

Each one of them went

či su n̄ḡ kīt

To his own home,

či su n̄ḡ kīt

From his own home,

či su n̄ḡ kīt

From his own home,

či su

Each one,

či su n̄ḡ kīt

Each one of them went

či su n̄ḡ kīt

To his own home,

či su n̄ḡ kīt

From his own home,

či su n̄ḡ kīt

From his own home,

3. *Impersonal*. (See also 'Conjunctions' (p. Page 46).

Tin-chi = *neither* Whatever, . . . still

Ketimpho = *either his horse or yours* *Kho-makethulper* *and*

Whatever you're is it me, he's never there.

Gid . . . *not* Whatever.

Example. *Gid* *not* *whatever* *there* *is* *not* *me* *there*.

Gid . . . *not* *Whatever*.

Example. *Kho-si-ket* *not* *by-shik* *Do* *whatever* *is* *not* *me*.

Kho-si-ket *not* *by-shik* *Do* *whatever* *is* *not* *me*.

Comparisons of the simple forms with the compound adverbs, including:

Simple English Compound English

Kho si-ket? What is he *Kho si-kh byas* Whatever he does doing? *not do lyakh* (that) is good.

no in.

Khing *nām* Whatever you *Khing nām* Whatever you go! going? *soy* *not* *nāg* shall go with you *khung* *not* *yūnbo* *nh*.

Khong ching How will they *Khong ching* It is going to come? *ngi-pukh*? come? *ngi-pukh* They will arrive.

Khong than *ngi-pukh* *ngi-pukh* *ngi-pukh* *ngi-pukh*

Iko si-ket? Who is this? *Do* sit in me. Whatever he is. *Rau* *māng* To ride a māng. *Pari* *nh* To him.

Jido *ng* *tasty* (nice). *Ngarho* *ng* sweet.

THE ADJECTIVE

The adjective precedes the substantive except in the case of the noun they qualify.

1. *Adjectives of Quality*. These are always negative, relative, and adverbial in their function in the case of the noun they qualify.

Chhago light.

Tihamu bright.

Hangha deep.

Ringue long.

Induk round.

Wuk white.

Slikpo thin, fine, small
(for things).

Bonbo small (for persons,

ringo animals;

Sho thin, watery.

Ring (liquid, food, etc.

Sho thick (flat).

Ring thick.

Sho liquid.

Sho thickish.

Sho hard.

Sho strong.

Traklun clear (water).

Barpa soft.

Nase flexible.

Shab-hlab smooth.

Shap-haq sharp.

Kosm easy.

Blong difficult, hard
(work) (irrit).

Mashka heavy.

Hich old.

Sringut bad.

Cingut ugly.

Bzawed tasteless.

Bredhat bitter.

Hajang sour (*Shachzam*)

Kho sour.

Skyut tart.

Induk bitter.

Shap-haq bitter.

Induk weak.

Comparison of Adjectives

The three degrees of comparison are expressed in the following manner :—

| <i>Positive.</i> | <i>Comparative.</i> | <i>Superlative.</i> |
|------------------|-------------------------|---------------------------------|
| <i>Franklin.</i> | <i>Du dede brakken.</i> | <i>C'kong jutti l'ekk'k'or.</i> |

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shape, size, etc.
expression (soh-kh-sohk)
task, task-sock

} is employed instead of
the verb.

Is hungna part. *ipukhno* & **v*,
Shokhno *Do* part. *shokhno* *Choy* part. *shokhno*.

The speech of Shigar and Skardu are the same.
~~when~~
(d) When used with a substantive to form an adjective of
latitude *takhi* is joined directly to the noun.

Note.—Instead of *pulse*, the word *pa*, which is an abbreviation of *pulse*, is more commonly employed. For quality it is better to use *pulse*, but time and place are usually compared by the shorter form *pa*.

The prefix *ma* is used much the same as the English "very". The word *legi* or *legi na*, sometimes *le-i* is very colloquial and gives the highest degree to the word it qualifies, i.e. as the English word "excellingly".

Adjectives of similitude used as adverbs.

Like, Similar, The same, Equal, etc.

(d) When two subjects are mentioned comparing one with the other, and the comparison is not very strong the word *tsakh* following the ablative case *ni*, added to the noun or pronoun in question is used.

Example.

Dye do nu tsokh in This is like (or similar) to that.

(b) When two things are not compared, but one is used as an example of the other, this *söhn* takes the suffix *pō*—

Dyeul tsokkpo yang chik khwong Bring another one like this.
(c) When the strong comparison is required, meaning 'exact similitude', the word *dra-dra* or *dra ne dou* is employed as the above

Soln.
Examp.
I. Denoting quantities and manner.

Kho si gunde khyaophho na drit-dien, iñgi li min
He gave me the equivalent (or exactly the same) of what was
brought yesterday.

Note.—The original meaning of *durdur* is “level”.

Demonstrative Adjectives

The Balti adjective is placed before the noun, etc., when demonstrative and remains unchanged by case and number.

The Meaning of This Name

De jaren tachtig tot begin negentig was de term *time box* een veelvoorkomende uitdrukking in de media.

; etc., etc., this or that way.

卷之三

LITERATUR

[*cont.*] by value and number.

In which direc-

To which man did (you) give this

• T

卷之三

He gave me the equivalent (or exactly the same) of what was brought yesterday.

Adjectives of Quality
These are nearly always placed after the nouns or pronouns which they express.

The article *chik* is used as an adjective in the numerical system taking its original meaning, e.g.,—

Hita chik tsu Only one horse.

Chibunchi Some (quantity).

Yundse A little (quantity).

Bog'hi Some (a fair amount).

Shade More.

Ldim (or) *Llin* More than sufficient, etc.

Maymo Much, many.

Mulpo) A great quantity, more than usual.

Tsits'e A very little (quantity).

Ching'i Some (negatively) used, i.e., none.

Chang med Not any.

After nouns the suffix *chi* may be attached to convey the idea of "some", e.g.,—

Nga shing chi khongsa'd I have brought some wood.
Har chi darong yod There is still some butter.

The words *zod-chi* and *bar-chi* are often used apart from any noun after reference to some work, state, illness, or quality, etc., e.g.,—

Bun-chi songs A little better (in health).

Some little has been accomplished (work).

Zod chi yod There is a difference (superiority) (quality).

Interrogative Fim

Tsam? How many?

Tsimst'e or *tsilse* (coll.) How much?

CARDINAL NUMBERS

1. *chik*.
2. *nḡis*.
3. *khsun*.
4. *b̄i*.
5. *ḡa*.
6. *trik*.
7. *tsam*.
8. *tsilse*.
9. *tsa'f*.
10. *tsa'f*.
11. *tsa'f*.
12. *tsa'f*.

13. *chusken*.
14. *chub̄i*.
15. *choḡi*.
16. *churuk*.
17. *chabdu*.
18. *chaboḡi*.
19. *charqiu*.
20. *nḡishu*.
21. *nḡishu h̄tsa'(q) chik*.
22. *nḡishu h̄tsa(q) m̄is*.
23. *nḡishu h̄tsa(q) sun*.
24. *nḡishu h̄tsa(q) b̄i*.
25. *nḡishu h̄tsa(q) gu*.
26. *nḡishu h̄tsa(q) drul*.
27. *nḡishu h̄tsa(q) hdu*.
28. *nḡishu h̄tsa(q) byqal*.
29. *nḡishu h̄tsa(q) rnu*.
30. *h̄tsunchu*.

Note.—From twenty to thirty *h̄tsa'(q)* is put between the twenty-five digital number. This *h̄tsa'(q)* is part of the verb *h̄tsaqpa* which means to be in addition to, or more, or upon. The final *q* is scarcely audible in speech.

31. *nḡishu na chuslik*.
32. *nḡishu na choḡis*.
33. *nḡishu na chuksun*.
34. *nḡishu na chub̄i*.
35. *nḡishu na chofā*.
36. *nḡishu na churuk*.
37. *nḡishu na chabdu*.
38. *nḡishu na chaboḡi*.
39. *nḡishu na charqiu*.
40. *nḡishu m̄is* (i.e. two twenties).

Note.—Up to a hundred, the counting is reckoned in aggregates of twenty.

41. *nḡishu nḡis na chik*.
42. *nḡishu nḡis na nḡis*.
43. *nḡishu nḡis na khsun*.
44. *nḡishu nḡis na b̄i*.
45. *nḡishu nḡis na yod*.
46. *nḡishu nḡis na truk*.
47. *nḡishu nḡis na h̄tsa'*.
48. *nḡishu nḡis na byqal*.
49. *nḡishu nḡis na rnu*.
50. *nḡishu nḡis na h̄tsa'*.
51. *nḡishu nḡis na chits chik*.
52. *nḡishu h̄tsa'*.
53. *nḡishu b̄i na b̄i*.
54. *nḡishu b̄i na p̄ichut*.
55. *byqa* (or) *byqa chik*.
56. *byqa chik na tsilse*.
57. *byqa chik na tsam*.

Note.—Two forms are used for the hundreds.

200. *bijju* *rigis* or *nījībjijīt*.

300. *bijju* *l̄hsun* or *l̄hsimbiijīt*.

400. *bijju* *l̄j̄* or *bijbjijīt*.

500. *bijju* *qā* or *anbjijīt*.

600. *bijju* *ruk* or *l̄hunjijīt*.

700. *bijju* *blun* or *l̄hunjijīt*.

800. *bijju* *byad*.

900. *bijju* *rijt* or *rijt bijju*.

1,000. *strong* (or) *slony* *chik*.

1,200. *strong* *rijt's*.

1,300. *strong* *l̄hsun* *int* *bijj*, *3,400*.

1,500. *strong* *l̄hsun* *int* *bijj*, *3,400*.

1,600. *strong* *l̄hsun* *int* *bijj*, *3,400*.

1,700. *strong* *l̄hsun* *int* *bijj*.

1,800. *strong* *l̄hsun* *int* *bijj*.

ORDINAL NUMBERS

Substantives

First *gopi*.

Second *erārāhāl* or

Third *l̄hsun-i-nisi*.

The first

The other

The other one

echik-po.

etc.

Note.—Occasionally the word *regi* is dropped as in the following example:—

l̄hsun-i-jug lu (On the third day).

When it is not absolutely necessary to use the ordinal number, it is more colloquial to compare the one in question with the preceding or following one, e.g.:—

l̄hsun-i-jug lu (next to) that, him, etc.

FRACTIONAL NUMBERS

The only distinct fraction in Balti is *phel* = "half". When standing alone it always takes *po*, e.g.:—

Give me (the) half.

Phel-po *riga* *la mī* (Give me (the) half).

Phel byas *po*, *phel po dikkat* Having divided it in half, bring

khong. *Phel po kār* *shād po* one half here take; you keep the other.

One at a time *ir-e*.

Two at a time *m̄p̄-m̄p̄s* (*o*) *m̄p̄-m̄p̄s*, etc.

COLLECTIVE NUMBERS

There, only collective numbers known in Balti, apart from the cardinal numbers, are the two words *dō* and *riang* "two" and "three".

For example, "going specially implying persons and things together".

The cardinal numbers plus "ha" may however also take the form of a plural, and are often used for cats and kittens.

N̄j̄shat *boti*.

Khunka *the three*.

Above the digital numbers, this form is rarely heard, the word "gamma" being placed after the cardinal numbers and before them, as required.

N̄j̄shu gamma st̄rs The (whole) twenty said.

De khunshu gamma p̄t chāl One of nine thirty.

Note.—The expressions:—

Lahkā one year

Lahkār chik, etc. a dozen years

one used in reference to years or age, e.g.:

N̄j̄shu ato hr̄ lo s̄or qā s̄angs My father is sixty years old.

MULTIPLICATIVE NUMERALS

The English suffix "fold", for instance "two-fold", "three-fold", when meaning twice or thrice the amount already mentioned is very simply constructed in Balti by adding the word *z̄d* to the qualifying number. Thus:—

N̄j̄shu qā two-fold.

Khsun-s̄d three-fold.

St̄ng-s̄d thousand-fold, etc.

Note.—*Z̄d* originally means "prize" or "reward", "wage",

"Note.—*Z̄d* originally means "prize" or "reward", "wage",

FRACTIONAL NUMERALS

Examples.

Po k̄lsum-i po chik, i.e. one part of three parts
(viz. one-third).

Po b̄j̄-i po chik, or
one-quarter.

Po phed-i phed po

three-tenths.

Po ge po k̄lsum

three-tenths.

ADVERBS

SECTION I

Place

The following list is given in detail but the student must discover which forms are commonly used in his own district. Familiarity with all is unasset. Pronunciation may be found to vary, and in most places these words are very indistinctly pronounced.

Hire.

{*dikha* here (precise, demonstrative).

{*dymra* just here, (place) nearby.

{*dymare* somewhere here,

{*dī mala* this place (can be used especially instead of the above mentioned).

{*dī mala* of here

{*dī mala* here (referential, narrative),

{*yam* here (about),

{*yamare* somewhere here, round about.

{*diburi*; *yamuri* of here.

There.

{*ekha* there (precise, demonstrative).

{*debu* there (place).

{*debar* there (somewhere there, place).

{*debūt* there (referential, narrative).

dī malst "that place". (Can be used instead of the above words optionally.)

Gemina: *dewari*, *debari* "of there".

Gemina: *lāwa* over there.

Gemina: *lāwār* round about, "over there".

Note. — *Yāg yār shākh nō, n̄q̄u yiri la ong puk*: I will follow you wherever you go.

Adverbs of Place

above, on high. *thuru* below, down.

up, above. *tabtu* down, downwards.

above, top. *oqtu* under.

Phil-Jong *phirol* outside generally

gymhlu behind.

ctsa the outer side.

ctsa towards there.

ctsa somewhere that way.

ctsa everywhere.

mala chik-i somewhere.

kha.

rigimor near.

-i-shida close up, touching.

-ta thukse by the straight way.

lang-garpore *gymhori* by the lower way.

khallari on the top side.

ggiskori round about.

k̄yadari all round.

The following forms are usually comparative:—

Gyense: *high*.

Gyensare: somewhere higher.

Gongsi: higher (in level).

Gong sare: somewhere higher.

The demonstrative adjectives *dī*, *de*, *yā* may be placed before the following nouns to form compound adverbs of place:

Dī or *de hla* this or that way.

Dī or *de phyakha* this or that direction.

Dī or *de rohla* this or that side.

Dī or *de fiongta* this or that side way.

The simple interrogative form *lā- gār?*, "Who?" "What?", etc., adjective *gā* may be prefixed for compounds, e.g., *lā-māl*, *lā-nāl*, *lā-malst*, *gā rohla*, *gā hla*, etc.

The conjunctive form is obtained by using the interrogative before the verb, plus *na* or *nare*, e.g., *lā- gār na*, *lā- gār nare*.

It is also possible to use the continuous form of the verb, plus *na* or *nare*, e.g., *lā- gār shākh na*, *lā- gār yiri la ong puk*.

Sectos II

Time

Nu = "when"

The infinitive form of the verb in question plus *na* is used irrespective of whether the past, present, or future tense is used.

Nga *uŋŋat* *na* When I come.
Yāŋ *shakhpə* *na* When you go.

Zerba *na* When speaking.

An alternative to this form can be supplied by inserting the verb *wəlk̥ pjuŋ-pu* "during the time of", e.g.:

Nga *gec* *wəlk̥ hə* "I, at the time of going", i.e. "When I go".

This form is used when the sentence is compound or otherwise, i.e., when one or more supplementary phrases are used, and can refer either to the past, present, or future tense.

Tin *wəlk̥* *jāq* *na* may be expressed as follows:

Ljop-ljop-ljop The future.
Ijop-ljop-ljop Some day in the future.
Ta *uŋŋi* *jāq* *koniŋ-pu* In the coming days.

Also the *past*, in the following way:

Ryplphi *jāq* *chik*. Some day in the past.

Ryplphi *jāq* *koniŋ-pu* In the past days.

Təŋpə *noniŋ-pu* Long ago, in olden times.

For the *present*:

Djāq *lər* *na* Nowadays.

Ti *jāq* *lər* *ing* *na* In these days.

It *uŋŋi* *jāq* *lər* *ing* *na* In this dispensation.

or *ng̥t̥*.

Means of Time

Vām? When?

Ti *wəlk̥ hə?* Which time, at what time?

Vām *həŋi* *wəlk̥ hə* How long?

Jāq-pu Every day.

Jāq Daily.

Djāq To-day.

Gondu Yesterday.

ADVERBS

31

Hānčaq *lu*
Djāma *jāq*
(Hēla) *haske*

Haskē *gjōljsja*
Snuŋ *lu*

Resla
Djunk
Naninq

Rjēma
Ma *gorba*
Dose

Ala, *mā* *dose*
Gore

Absra, *absra*
Gopə, *mā* *jopə*

Dose *nr* *ekhō*
Wukh *la* *na*

(after genit. or vri) *Since*
Darong, *dhukhsan*

Tal *bal*
Bar *tar*

Shakħmed *tahħid* *idha*
Gā *gā* *wəlk̥ hə*

Pulse *jopə*
Yā *wəlk̥ lu*

Juk *lər*
Dumping

Gjelħsħie
De *jāq* *lu* *r-jāq* *hə*

Skjede (or) *shed*
Hraue

Mala *med*

Uton
Never

The other day

Always

Then (relative).

Afterwards.

At last, at length

Before.

Early.

Often.

Never.

Sektos III

The day before yesterday.
Three days ago.

To-morrow morning.
The day after to-morrow.

The third day.
This year.

Last year.

Next year.

Without delay, soon.

Now.

Without delay, soon.

Late.

Later (the same day).

At first, the very first.

Henceforth.

Since.

At present, yet.

From

At present.

At present.

Previously, before.

Then (relative).

Afterwards.

At last, at length

Before.

Early.

Often.

Never.

Simple Form

Chħaq

How? (in which way?).

How? (condition).

The word *Byuse* may be attached to almost any adjective to form an adverb of manner or degree, e.g.:—

| | | | |
|----------------|--------|----------------------|----------|
| <i>Lyakhmo</i> | good. | <i>Lyakhmo byuse</i> | well. |
| <i>Shishik</i> | bad. | <i>Shishik byuse</i> | badly. |
| <i>Shokhmo</i> | quick. | <i>Shokhmo byuse</i> | quickly. |

Examples.

| | |
|--|-------------------------|
| <i>Khyang-i-si dylu chī lyase byus?</i> | How did you do this? |
| <i>Lam-po chuna yod?</i> | How is the road? |
| <i>O-ma shokhmo-byuse khong</i> | Bring the milk quickly. |
| <i>Dī snod-po lyd₁ ho-byuse khrus</i> | Clean this vessel well. |

The suffix *re* is attached to adverbs as well as adjectives, it also implies the meaning of "rather", "fairly", etc. (N.B.—This meaning varies according to the possible uses of the verb following it, e.g. *shokhmo song* "go quickly")

The suffix *re* here points to the *going* and implies quickness in the execution of the going, whereas *shokhmo song* points to the departure and implies a quick start which must not be delayed. But *re* does not convey any idea of speed in the actual going. In many cases the *re* lessens the degree of intensity, e.g. —

| | |
|-----------------------|----------------------|
| <i>Lyakhmore byos</i> | Do (it) fairly well. |
|-----------------------|----------------------|

lange, *i-kha*, or *ma*, and *byuse* may be suffixed occasionally to nouns to form an adverb of manner, e.g. —

An lange

forcefully.

An i-kha, or *i*

with force.

An ma

applying the heart or mind from the heart, sincerely.

Sing-i-kha

with power, mental, moral.

Khyut-pikha

thoughtfully.

Khsanda byuse

carefully.

Yo byos

thus.

Do byos

like that.

A very useful compound form is obtained by the use of *pats*, with the root of a verb. *Pats* in this sense means "as much as", e.g.,

Tan pats as much as possible.
Nyod pats as much as there is.
Nyod pats as much as obtainable.
Nya yin pats b.k. I shall do as much as I can.

SECTEUR IV

ADVERBS

Examples.

Khyang-i-si dylu chī lyase byus? How did you do this?

Lam-po chuna yod? How is the road?

O-ma shokhmo-byuse khong Bring the milk quickly.

Dī snod-po lyd₁ ho-byuse khrus Clean this vessel well.

Lyakhmo byuse well.

Shishik byuse badly.

Shokhmo byuse quickly.

Examples.

(A) Preceding the Numeral.

| | | |
|--------------|-------------|--|
| <i>ren</i> | most common | Expressive of time in such phrases as "this time", "your turn", etc. |
| <i>rim</i> | alternative | |
| <i>respa</i> | occasional | |
| <i>res</i> | locative | |

(B) Following the Numeral.

chik-n once

nigrin twice

kl sonrin three times

Note.—This form is never used above the digital numbers.

(C) Before adjectives of quantity.

reg-i-khuk Several times.

reg-i-khuk Once.

reg-i-khuk Twice.

reg-i-khuk Three times.

(D) Locative form.

When a Postposition is used, the form *res* must be employed and some demonstrative is placed in front.

reg-i-khuk Next time, or on the other occasion.

reg-i-khuk This time.

| Miscellaneous Adverbs | |
|--|---|
| dīse | so', so much. (Degree.) |
| yolse | this much. (Quantity.) |
| čā? | why? |
| čī phila? | what for? |
| čī phari? | for whom? |
| čī mingna? | entirely, wholly. |
| rung hrīyang? | perhaps. |
| hrīyangku | certainly, surely, without doubt. |
| čhapo | yes, that is so. |
| čħadħka | thus, this way, that way. |
| onġā | for nothing, in vain. |
| ya-ja | also even. |
| dī, de, or ja ^{ta} po-e-lha | at least, at the minimum. |
| lī, de ^{ta} ja ^{ta} e-lha | at the most, at the maximum. |
| čhon lu | above all. |
| sang | at least, at the minimum. |
| čħaq puše | at the most, at the maximum. |
| mā ġunse song net | The root of the verb plus <i>čħa</i> is used in the following way:— |
| mā motpo song net | niu čħa about to give, on the point of giving. |
| go čħa | go čħa " " go. |
| Nouns, pronouns, and intonatives standing in the Dative Case may be followed by the verb <i>čħa</i> to imply "only". | go čħa " " go. |
| Kħarrig tsq | he only. |
| oġġu la tsu only | for coming. |
| The word <i>tsu</i> may follow numbers and nouns to imply "about". | Yedpa "To Be." |
| riġma irra tsu | about midway. |
| riġħiha tsu | about twenty. |

The *Indicative Mood* of some verbs expressive of time, place, manner, etc., may be used negatively as an adverb.

Kħarrig għid u tgħid. He will come soon (without delay).

(See chapter on Postpositions.)

Ngħajnej idher oġġi. I came unwillingly (without willing to).

VERBS

Conjunctive Participle is similarly used affirmatively.

Iħadu duk

Be cheerful, etc.

Gore ong

Come late.

The root of a verb followed by the form *ħadha minn i-* is occasionally employed in regard to verbs in this Grammar, the intention being to help the student to grasp the meaning from a European grammarian's standpoint.

Transitive verbs regularly take the Agent Case to distinguish the doer. The forms both in tenses and Participles remaining that for both masculine and feminine, singular or plural.

The Verb "To Be."

According to H. B. Hannan "the only real Tibetan verb is the verb "to be"; whether in the form of *o-jas* or *indas*, it can be used being more or less noun phrases, dependent for their size and scope on the various moods and tenses of these two verbs, *in* and *quēnt*".

Balти adopts the Infinitive *ni ja* instead of *in-pa*.

Before conjugating the various tenses we must first consider carefully what difference exists between these two verbs.

Yedpa "To Be."

Yodpa gives the meaning of "to exist" and "to be present" and is much more definite than *in-pa*.

Yodpa is also employed as an auxiliary verb, *ħadha minn i-* as a tense or a mood of some principal verb.

The Dīg u il-Usaq of Yodpa

(1) The expression in English "Tense" is translated to this

Ekha phru khauk yod There are some boys over there (lit. Some boys are present over there).

(2) When describing quality. *Yod* "is" implies that the speaker has knowledge of the thing in question.

Di smanpo lyakhamo yod. This medicine is good.

This points to the healing property and suggests personal experience, i.e. "I have used this medicine and it is good".

On the other hand if we were to say *Di smanpo lyakhamo in* we should suggest that the ingredients and quality of the medicine are good, but that its value as a curative has not been proved.

(3) When a noun or pronoun is followed by a Locative Postposition (in, on, etc.) the verb "to be" must be expressed by *yodpa*, and never by *inma*.

Ngi shophu d² ryom-i-kha yod My book is on that box.
Gri chik ngi shila yod I have a knife.

Mi chik ngi na yambo yod A man is with me.

Inma "To Be"
^{if e2}

Inma must never be used in place of *yodpa*, when the latter means "to exist". *Yodpa* can, however, sometimes replace *inma* without being a mistake.

Inma may also be auxiliary to other verbs.

(1) *Inma* follows, or is used in connection with, a noun or adjective *Di tamgo gzon intu men?* Is this word a lie or not?

Kho choq ongphi in (auxiliary) He has just come.
(2) *Inma* always follows the Genitive Case.

Dye ngi karol in This is my cup.

(3) *Inma* is used with the simple question "What is?", "Who is?" etc., and in the corresponding answer.

Sa in? Who is it? *Ngi in* I am (it is I).
Dye chik in? What is this? *Dye shophu in* This is a book.

Tha T'eu "To Have"

There is no actual verb "to have" in Balti; but the verb *yodpa* used in the following ways gives the equivalent.

(1) *Yodpa*: following the Dative Case.

Ngi la yod I have (to me is).

This construction is used in reference to human beings, animals, parts of the body, and large properties.

Mi chik la bu n̄gis yodpa A man had two sons.

Ngi la nany chik yod I have a house.

Khe la kamyua n̄gis yod He has two feet.

(2) *Yodpa* following the Genitive Case plus *shila*. His construction is used with reference to things, money, etc.

Ngi shila polo chik yod I have a ball.

Ngi shila zachas chang sang med I have no food at all.

General Verbs

drulba to walk. *virgma* to come.

The Infinitive plus the negative auxiliary of *yodpa*, i.e. *med*, gives the present negative tense. Thus—

byma med not doing, do not, etc.

This is the only negative form of the present tense.

(2) The Infinitive form is used to express the Gerund, subject to the following rules:—

(a) As the Subject of a Verb it usually changes its final *a* to *o*; but the unchanged form may be heard in everyday speech.

Examples.

Kharllo shikshik in Fighting (to fight) is bad.

Hag zerbo lyakhamo in To speak the truth is good.

(b) As the Object of a verb in a simple sentence it does not change, e.g. *Kho rbyu thuked* He likes to write.

Note.—The Object of the verb *jik(s)pa* "to fear" always takes the Postposition *la*, e.g. *Kho shya la jiked* He fears to die.

(c) As a complement, the occasional English form "We thought *to be mad*" would be paraphrased as in colloquial English thus—

We thought that he was mad."

(3) The Qualifying Infinitive may be employed adverbially or adjectively.

(a) Indicating purpose, i.e. adverbially, before a verb, it remains unchanged.

*Examples.**Kho hlammo la hta oigs*

He came to see the sport.

*N̄ga si d̄yu yāng la minna hlyungs*I brought this *to give to*.

- (b) The simple Infinitive, in a noun phrase which stands to another verb, always takes the Postposition *la*, i.e. it uses an adjective to the noun following.

Las b̄ya la m̄i chik d̄ikh yodpa A man *to do* work was here.*D̄yu shing chaqpa la stare yod* This is an axe *to cut* wood.

Note.—The phrase "things *to come*" would be paraphrased similarly by "things (news) which are to come", and the relative pronoun "which" be used after the infinitive. Thus—*ongma jodpi phirin k̄on*.

- (1) The Genitive form of the Infinitive, is formed in the following ways:

The Present and Continuous Tense.

- (a) Single-syllable verbs change the final *u* and *y* to *o* and *i* respectively.

*Examples.**ḡua to ēo gen. ḡic of going.**b̄yu to do " be of doing.*

- (b) Double-syllable verbs change the final *a* to *i*, e.g.:—

*zeba to speak gen. zebi of speaking.**Past Tense.*

The suffix *phi* is added to the root in double-syllable verbs, and to the Past Tense of single-syllable verbs.

*Examples.**khayogma to bring khayogphi which was brought.**r̄bya to write r̄byophi which was written.**Examples.**N̄yuhung gwe lampa dyne in*

This is the road we take

*(Lit. We road of going is this).**Khadang songphi lampa do in* That is the road you took*(Lit. You went road that is).*

It is readily seen that the relative pronoun at the Infinitive used adjectivally are identical.

The English sentence "I have no thought of going" would be turned in Balti to "I have no going thought" *N̄yut gwe h̄shn̄at m̄it*.

Tenses of the Indicative

(1) *Present Participle.* From the addition of suffixes and phrase-forming words to all tenses, the Present Tense has one or two forms peculiar to itself. The present participle is expressed by the addition of *-i* to the root, and is used in the present and imperfect tense to imply the habit, etc. according to the verb conjugated with it.

- (a) *Present, Continuous, and Habitual.*—Present Participle with the auxiliary *yodpa*.

N̄ga si s̄ben yod

I am writing (continually).

De ri lc̄ titak ṽ̄nḡen yod

They are (continually) coming on that mountain.

- (b) When the present participle is conjugated with other verbs than the auxiliary it expresses the state in progress at the particular time mentioned.

*Examples.**Kho hr̄sen n̄yjed* He comes dancing.*Mo hlu tar̄gen sings* She went singing.*(2) The Present Participle with chin.*

- This word *chin* although placed after the verb gives the meaning of the English expression "seeing that", and is mainly used before question.

Examples.

Di ph̄u lyakhmo inen chin khayog-i-si ilo chā tyāng ? Seeing that this boy is good, why did you hit him?

Yāng dih yāng shak̄sida? Seeing that at this time, the Jews are

wishing to stone Thee, art Thou going there again?

- (3) When the present tense is the finite verb in a clause which is itself the object or subject of another sentence, the substantive form of the verb must be employed.

This substantive form has two ways of expressing itself. (a)

- definitely. (b) indefinitely.

Occasionally the two forms are confused in everyday speech, but when the verb in question implies inactivity or a more generally the indefinite form should be used.

(a) The Definite form—the *Present Participle* plus *yodpa*.

(b) The Indefinite form—the *Substantive Form* of the verb standing alone.

Examples of the two forms confused (optional):—

- | | |
|---|---------------------|
| <i>N̄ga la khong dñho thongs</i> | I saw them walking. |
| <i>N̄ga la khong dñren yodpo thongs</i> | I saw them working. |
| <i>Kho la n̄gu las bñn yodpo thongs</i> | He saw me working. |

Examples of the definite form.

- | | |
|--|---|
| <i>Khong la kho byyagn yodpo thongs</i> | They saw him running. |
| <i>Kho si bostring chi na khoperlang</i> | They were astonished at his running with a woman. |

Examples of the indefinite form, when the state is at rest, generally follows another statement.

- | | |
|--|--|
| <i>Yāng-i si zetw n̄gat la chhudpa nad</i> | I do not understand (what you say). |
| <i>N̄galā Ruhpophuyou-i bñ-o-e byase</i> | I descended from heaven like a dove, remaining on Him. |

(4) The *Present Participle* with the verb *Dakot*.

This form expresses recurrence and continuity rather like the English expression "to keep on doing", etc.

- | | |
|-----------------------------------|--------------------------|
| <i>Kho n̄gā na bron̄gen daged</i> | He keeps on annoying me. |
| <i>Mo chilim thun̄gen duged</i> | She keeps on smoking. |

(5) Another very definite form of the Present, which is only used in the third person is the root plus *ang*.

- | | |
|--------------------------|-------------------|
| <i>Kho si chī byang?</i> | What is he doing? |
|--------------------------|-------------------|

Note.—This may be used in the Imperfect Tense by adding the Participle, *pt.*

- | | |
|--------------------|---------------|
| <i>Kho grawypa</i> | He was going. |
|--------------------|---------------|

Imperfect Tense

The Indefinite Present Tense plus *pa* gives the Indefinite Imperfect. The present Participle plus *pa* gives also the Imperfect, but conveys a clearer idea of activity than the former.

- | | |
|----------------|-----------------------|
| <i>grawypa</i> | was going |
| <i>grawypa</i> | was going (actually). |

The use of *suk* instead of this *pa* is dealt with under the Participle on the Past Participle. See chapter on the Past Tense.

The simple Past Tense denotes an action done at some indefinite time. It is also used in Balti very frequently without a nominative and in perfect and complete sense, in reply to questions, and thus in many instances takes the place of "yes" and "no".

The simple Past Tense is formed by adding *-o* to the root of all verbs. The irregularities of some of the single syllable verbs should carefully be noted.

Examples.

| | |
|-----------------------|---|
| <i>Yaqpa</i> to put. | <i>Tayp</i> put. |
| <i>bja</i> to do. | <i>bjas</i> done. |
| <i>kra</i> to hear. | <i>lor</i> heard. |
| <i>shya</i> to die. | <i>shis</i> died. |
| <i>za</i> to eat. | <i>zos</i> eaten. |
| <i>rbya</i> to write. | <i>rhis</i> written. |
| <i>gra</i> to go. | <i>songs</i> gone (only Past Tense of songs marked irregularity). |

The substantive form of the Past Tense is forced by adding *pho* to (a) the Root of double-syllable verbs, and (b) to the Past Tense of single-syllable verbs.

Examples.

| | |
|---------------------------------------|----------------------|
| <i>yagpho</i> put, that which is put. | <i>Taypho</i> put. |
| <i>zerpho</i> said, .. . | <i>saypho</i> said. |
| <i>byuspho</i> done, .. . | <i>donepho</i> done. |

The Past Participles of YODPA

The differences of these two forms in many ways are difficult to distinguish, and one may say that most students will probably harm by use better than by rules.

The following points may, however, be noted:—

- | |
|--|
| (a) <i>Suk</i> and <i>pa</i> used with the verb YODPA. |
|--|

When a matter is known merely by hearsay, or is narrated as having happened in the past, *pa* is employed.

E.g. "Lsai zetw dala yodpa" "The mother of Jems was there."

When the matter is certain or has been seen by the speaker, *suk* would be employed.

E.g. *Kho dñt dñkha welsuk* He was here earlier in the day.

(2) Verbs whose roots terminate in a vowel, i.e. single-syllabic verbs.

The future tense is formed by adding *h* 'not' to root, the present genitive form of the verb. The *h* given below has been carefully studied and the irregularities noted.

| <i>English.</i> | <i>Infinitive.</i> | <i>Rect.</i> | <i>Genitive</i> | <i>Future tense.</i> |
|-----------------|--------------------|----------------------|-----------------|----------------------|
| to leak | <i>bren</i> | <i>bo</i> | <i>brev</i> | <i>brevk</i> |
| to weep | <i>n̄qva</i> | <i>n̄qū</i> | <i>n̄qve</i> | <i>n̄quck</i> |
| to go | <i>gn̄n</i> | <i>gn̄n</i> | <i>gn̄v</i> | <i>gn̄l (triv)</i> |
| to do | <i>bya</i> | <i>byc (irreg.)</i> | <i>bc</i> | <i>bc</i> |
| to write | <i>rbja</i> | <i>rbya (irreg.)</i> | <i>rbj</i> | <i>rbet</i> |
| to die | <i>shju</i> | <i>shi</i> | <i>shv</i> | <i>shuk</i> |
| to ask | <i>tri</i> | <i>tr̄</i> | <i>tr̄k</i> | <i>tr̄k</i> |
| to hide | <i>z̄bi</i> | <i>z̄bi (irreg.)</i> | <i>z̄bi</i> | <i>z̄bi</i> |
| etc., etc. | | | | |

The future negative is formed by the negative participle *ni*, preceding the root in all cases.

ni go shall not go *ni d̄id* shall not walk *ni sh̄i* shall not die
ni bya shall not do *ni bo* will not leak *ni r̄ȳt* will not sleep

The Future Tense of the Verb *Dukpa*, *Not Yet Affirmative*, AND

Negative *dakuk* AND *mi duk*

Strong probability or improbability is implied by the use of the two forms with the infinitive of another verb or with a noun or pronoun. They are also placed instead of the auxiliary in the perfect tenses, the first-mentioned verb retaining its present perfect negative form.

Kha q̄p̄jan *dakuk*

Nḡd̄id̄id̄ id̄h̄om̄t̄ *dakuk* I most probably shall not arrive today, etc.

I may not arrive to-day.

H̄l̄b̄s̄ *q̄d̄id̄id̄* *dakuk* That work is probably done.

F̄st̄er f̄s̄id̄id̄ is somewhat expressed by the infinitive plus *dakuk*.

He most p̄ab̄p̄h̄i will come later on.

Kla d̄id̄id̄ *q̄d̄id̄id̄* I most probably have not come.

Kh̄ya q̄d̄id̄id̄ *h̄l̄b̄s̄* *h̄l̄b̄s̄* If you stay there, you will most probably not leave.

la p̄l̄p̄l̄ *q̄d̄id̄id̄* *h̄l̄b̄s̄* *h̄l̄b̄s̄* In *h̄l̄b̄s̄* the suffix *h̄l̄b̄s̄* followed by *in* or *ipa*, it is often written into

Perfect Tenses.

The Perfect tense in Balti are rather complicated and require much study. Both the Present Perfect and the Past Perfect have two forms. One of these may be called *Simple* and the other *Participial*.

The Present Perfect - Simple.

This tense is formed by adding *al* to the Past Tense, thus: *songd* (gone), *songd̄* (has gone); *ongd* (one), *ongd̄* (has come).

The Past Perfect - Simple.

This tense is formed by the addition of *p̄at* to the Present Perfect already mentioned, thus: *songd̄p̄at* (had gone), *ongd̄p̄at* (had come).

These two tenses are usually employed when there is no definite purpose, or the fact is incompletely, and nothing remains to be done, said, etc.

The Present Perfect - Participial.

The Past Genitive form plus *p̄at*: *l̄m̄l̄p̄at* (had done).

The Past Perfect - Participial.

The Past Genitive form plus *p̄at*: *l̄m̄l̄p̄at* (had done).

General Examples

The two Purpose forms are commonly used with the first Person on most occasions regardless of a special Purpose.

Kha songd̄ He has gone.

R̄ga deb̄t̄ h̄l̄b̄s̄ l̄h̄om̄t̄ When I arrived there they had eaten their food.

z̄osedpa

N̄ḡa Ȳnḡ id̄ k̄l̄p̄at l̄m̄l̄p̄at I have come to converse with you.

N̄ḡa d̄i-l̄s̄ t̄ḡa ongph̄i id̄ I had come earlier to do work, but

as you were not (*id̄*) I returned.

I have just come.

Gondekhyanq̄a ongph̄i id̄ k̄l̄p̄at siard̄u Yesterday when you came, he had

gone to Siard̄u.

songd̄p̄at

ongd̄p̄at

ongd̄

ongd̄

ongd̄

IMPERATIVE Mood

(1) (a) The root of double syllable verbs is the Imperative, *e.g.* *drub*, where the vowel in this root is *a* and *a*. In such cases the vowel changes to *o*.

drubbit to walk. *drud* walk.

yagpa to put. *yel* put.

(b) Single-syllable verbs are very irregular, but usually change the final *a* of the Infinitive to *o*, *u*, or *i*, and add *s*. Some verbs which have a double meaning are different in the Imperative.

Imperatives ending in *os*, and verbs with two meanings.

Infinitive.

Imperative.

Second meaning.

bysa to do. *bysas* *bysos*

gret to go. *grets* *gretos*

za to eat. *zes* *zo*

hirkia to dig.

hirkas *hirkos*

steal.

bgwia to divide up.

bgwes divide.

hrtsga to hear.

hrtsges *hrtsgos*

phchwa to make, built.

phchhos make, built.

hrtsga to count.

hrtsges count.

hrtsga to dance.

hrtsges to play.

hrtsga to go.

hrtsges to go.

hrtsga to come.

hrtsges come.

song "to eat".

song "to eat".

The verb *hrtsga* to go, takes quite a different form, for the Imperative.

Thus : *song* "go".

Note.—*Zo* "to eat" does not take the final *s* in the Imperative.

Thus : *zo* "eat".

The verb *hrtsga* to go, takes quite a different form, for the Imperative.

Thus : *song* "go".

[Imperatives ending in *is* and *es*.

rbyu to write.

rbyis write.

tria to ask.

tris ask.

shfia to die.

shfies die.

purpu to lessen.

purpus lessen.

phigia to open.

phiges open.

phigia to massage, rub.

phiges massage, rub.

etc., etc.

Imperatives ending in *os*.

shgs *pegs*.

hrtsga to wash.

hrtsga to wash.

etc., etc.

say that most single-syllable verbs form their Imperative in the same way as the Past Tense with the exceptions below:

Imperative.

Imper.

bysa to do. *bysas* *bysos*

gret to go. *grets* *gretos*

za to eat. *zes* *zo*

(a) *Dong* and *dongsik* are used instead of the usual verbs, *ong* and *ongshik* (to come) and *gret* (to go), when the speaker includes himself in the company spoken to. The corresponding English would be "come along" or "Let us get on", etc. This form has no other use, and cannot be used other than in the Imperative Mood.

(b) *Honourific Forms.*

no take (this).

thore ju Look, think. Sir.

gare ju Move aside, please (Sir).

(c) Bodily motion is nearly always expressed by some form of the verb *shokhs* (*shokhs*) *pt*. *Hon* to come to go, or to sit.

shokhs—Please go, or he pleased to go. Equally; be pleased to come, sit.

Where the verb in question has no honourific form, the ordinary verb is employed in its conjunctive participle form, with the verb *shokhs* (*shokhs*) *pt*.

Langes shokhs Please get up.

Honourific Verbs

There are a few honourific verbs in Balti apart from the forms mentioned above. They are few in number, but should be used at all times when politeness is required.

shgupt to eat or to drink.

gurha to lie (or speak in a people's name).

o.g. *duk nare*, *byas nare*, etc. Exception: *song nare*, not *gām nare*.

For negation the negative participle *ma* is employed before the verb.

e.g. *ma drul nare*, *ma ong nare*, etc.
Khyang song nare *n̄ga chik chi* Should you go I shall be left alone.

hauk

Pem na thob nare, *Khyang chi bek?* If (you) do not get the māde

what will you do?

(b) The Present Tense also takes this conjunction *nare* with the simple meaning of if, when the first clause depends upon the verb clause for its sense or completion.

"*Su si so so-e stroppo la rged nare*,

do kho lu storuk,"

(Lit., if someone is loving his life, it will be lost to him)

CONJUNCTIVE AND PASSIVE PARTICIPLES

These two participles are one and the same in form, and obtained us the list below shows:

Roots ending in *a*, *l*, *m*, and *r* take *o*.

Examples.

chale having cut.

kale having loaded, put on, etc.

mine having given.

khure having carried.

Roots ending in *b*, *l*, *hh*, *m*, *ng*, *q*, and *s* take *so*.

Examples.

phalose having put or taken down.

bjikse having become bad.

tsakhse having sifted.

zdamse having gathered.

tangse having given, poured.

yepse having put.

she having known.

Roots ending in a vowel, i.e. single syllable words.

Examples.

hyare having done.

kose having heard.

trise having asked.

etc., etc.

Examples.

cham chulse ling lu

I having finished this work, shall go hunting.

hampo zose, *n̄gād ongye*

He, having eaten his food, went to bed (to go to sleep).

gām demse kha chik byuse

All the men having gathered together with one accord (lit. having made off mouth),

said this.

The repetition of this participle implies "a great amount", "a deal", "much", and suggests that the action was persisted in, continued.

he las byas because *julta shis*. He worked and worked and in the end died.

The suffix *na* implying "and", "then", or "and then", is attached to this participle in a sentence where two distinct actions, having no connection with one another, are signified. The first verb in this case must necessarily be transitive, e.g.:

He si ūlu shuse na He, having peeled the potatoes, (then) put them in the saucepan. (or) Having peeled the potatoes, he then put them in

zanghu chik-ing-nu a saucepan.

Note.—When the two actions in question mean more or less the same thing, i.e. when the first verb merely qualifies or intensifies the second, this *na* is not employed, e.g. *dyit khare song* "Carry this away" lit. Lift this up and go.

Whenever the two actions are done more or less simultaneously, this *na* is omitted, e.g.:

"Esa si klu la janāb loqse kusai "Jesus, answering him, said."

byungs"

General Examples.

"Khin thingchaspō khure drul" "Take up thy bed and walk."

"Kho si lshan la 'Esa-i shida "He having come to Jesus at

ongse Kho la juā phuls" night said unto Him."

(You) go there and ask him.

Khyang ekla songse klo la tris Give this money (mūrce) to them

Di bimulpo khong la mine na and then return here.

The Passive Participle

The Passive Participle is not used a great deal. The Balti solves avoid it by paraphrasing, but a few forms are quite common. The auxiliary *yodpa* is conjugated with it.

khi chinjse yod The dog is tied.

zgo phese yoda? Is the door open?

Conjugation of the verb YOIPA (to be)

Noun of Agency: *Yodkhan* (one who is). Present Participle: *Yodpi* (being).

*Simple Tenses**Past.*

yodol (am, is, are) *yodpot, yodtsuk* (was, were) *duldukk, ydl* (will); remain, become.

*Compound Tenses**Pas.*

Passive Participle: *duksa* (being, past, passive). *songse* (having been, i.e. having gone).

Strong alliteration: *yodpi* (present), *yodpi tipe* (past).

*Subjunctive Tense**Conditional or Consequent*

past Perfect Subjunctive Present and Future: *Consequent* *yodtsuk ping rare* (it) *yodtsuk pa na* (it) . . . *duldukkpa, grik paa* (was, were, would be, (would be, would have been, . . . had been.

yodpi (negative form (past and present).

yodpi (negative form (past and present). *yodpi* (negative form (that which is). For other tenses not supplied by this verb the verb *gica* (to substitute).

yodpot (active form (at the moment of being). *yodpot* (adverbial form (when being). *yodpot chik, a* (at the moment of being).

The verb INNA (to be)

This verb is incomplete in several tenses is exemplified below.

| Form | Example | English |
|-----------|---------------------------------|---------|
| <i>in</i> | <i>dyt se in</i> "Who is this?" | |

| Form | Example | English |
|--------------------|--|---------|
| <i>inpa, insuk</i> | "Kho-e mingtakh- " His name was effect and <i>inpa, insuk</i> "po <u>Malkus inpa</u> " "Malkus." | |

| Form | Example | English |
|-------------------------|-------------------------------------|--------------------------------|
| <i>lu sur po brakmo</i> | "This food being eaten, za ryselpa. | good, should have been eaten." |

| Form | Example | English |
|----------------------------|---------------------------------|---------|
| <i>insuk ping rya khan</i> | If I had been your friend . . . | |

| Form | Example | English |
|------------------|---|---------|
| <i>ping nare</i> | "Do chumon' insuk" Should that be bad . . . | |

| Form | Example | English |
|--------------------|--|---------------------------|
| <i>pa nu . . .</i> | "pa nu . . . ne pen ly khmo in" (It) that even were mare . . . | "The only and good . . ." |

| Form | Example | English |
|-------------|---|---------|
| <i>inna</i> | "Bur-haq inna" "True God," "Chuk phar Khudai" Those who are Mine, their My voice. | |

| Form | Example | English |
|-------------|--------------------------------------|---------|
| <i>inna</i> | "inna" "When the heart is good . . . | |

| Form | Example | English |
|-------------|--------------------------------------|---------|
| <i>inna</i> | "inna" "When the heart is good . . . | |

| Form | Example | English |
|-------------|--------------------------------------|---------|
| <i>inna</i> | "inna" "When the heart is good . . . | |

| Form | Example | English |
|-------------|--------------------------------------|---------|
| <i>inna</i> | "inna" "When the heart is good . . . | |

| Form | Example | English |
|-------------|--------------------------------------|---------|
| <i>inna</i> | "inna" "When the heart is good . . . | |

| Form | Example | English |
|-------------|--------------------------------------|---------|
| <i>inna</i> | "inna" "When the heart is good . . . | |

| Form | Example | English |
|-------------|--------------------------------------|---------|
| <i>inna</i> | "inna" "When the heart is good . . . | |

| Form | Example | English |
|-------------|--------------------------------------|---------|
| <i>inna</i> | "inna" "When the heart is good . . . | |

| Form | Example | English |
|-------------|--------------------------------------|---------|
| <i>inna</i> | "inna" "When the heart is good . . . | |

| Form | Example | English |
|-------------|--------------------------------------|---------|
| <i>inna</i> | "inna" "When the heart is good . . . | |

| Form | Example | English |
|-------------|--------------------------------------|---------|
| <i>inna</i> | "inna" "When the heart is good . . . | |

| Form | Example | English |
|-------------|--------------------------------------|---------|
| <i>inna</i> | "inna" "When the heart is good . . . | |

| Form | Example | English |
|-------------|--------------------------------------|---------|
| <i>inna</i> | "inna" "When the heart is good . . . | |

| Form | Example | English |
|-------------|--------------------------------------|---------|
| <i>inna</i> | "inna" "When the heart is good . . . | |

ong root. *ong nare* dubious form (should . . . come).
ongni present genitive form. *ongphi* past genitive form.
ongnu pres. substantive form. *ongpho* past substantive form.
ongi occasional form with *muno* (until). *ong* imperative form.
ongma adverbial form (when coming). *ongma chii* (when coming).

moment of coming).

NEGATIVE CONJUGATION (SHOWING THE NEGATION IN ALL TENSES)

Yaqpa to put, etc., to keep. Neg. Noun of Action. *Ma yaqpa* Pres. Neg. Participle *yaqpa med* (not putting).

| Present (one form only) | Imperfect. | Past. | Future |
|--------------------------------|---|-----------------------------|----------------------------------|
| <i>yaqpa med</i> (do not put). | <i>yaqpa med pho</i> (was not putting). | <i>yaqpa med</i> (not put). | <i>yaqpa med</i> (will not put). |

Conjunctive Participle : *yaqpa med pha* (not having put).

Single Inf.

| Present Perfect. | Past Perfect. | Present Perfect. | Past Perfect. |
|---------------------------------------|--------------------------------------|--|--------------------------------------|
| <i>yaqphu med</i> (has not put, etc.) | <i>yaqphu med pha</i> (had not put). | <i>yaqphu med pho</i> (has not put, is not put). | <i>yaqphu med pho</i> (had not put). |

Subjunctive Tense.

Conditional

| Past Perfect Subj. | Present & Fut. Subj. | Conditional |
|--|--|---|
| <i>yaqphu med phu ping nare</i> (if . . . had not put) | <i>yaqphu med pha ping nare</i> (if . . . were not to put) | <i>yaqphu med pha ping nare</i> (if . . . not put). |

mi yaqpa present genitive form. *ma yaqpho* past substantive form.

mi yaqpa present substantive *ma yaq* imperative (do no form).
ma yaqpa when not past, etc.

Note.—When a question is asked or a statement is made, to which it is necessary to answer in the negative, the verb mentioned must be repeated in the negative form of the tense used by the first speaker.

Khyang ongpoli? (Are you coming?)

A. (*Ngapinqna med* (I) am not coming)

Q. *Kho songeda?* (Has he gone?)

A. (*Khojongsingna med* (He) has not gone).

The auxiliary *med* (no, not) may be used alone, but natives would usually repeat the verb mentioned.

The following formation may be used with the Imperative, implying "not at all", etc.

jik ma jik Do not fear (at all).

tyang ma tyong Do not hit (at all).

The word *sang* (even, also, either, etc.) is sometimes interposed. "Khit sing la ginge ma sang." "Let not your heart be troubled."

"Yang ja sang ma jinsiki." "Neither let it be afraid."

INTERROGATION

The addition of *a* to any tense of the finite Verb gives the interrogation without any other alteration being necessary.

When the definite interrogative words—what, who, which, what, *tsan*, etc.—may be employed, this final *a* is not necessary.

Examples—Simple.

Dyu chi in? What is this?

Gonde chhapha tangai? Did it rain yesterday?

Will the Raja arrive today?

Cho diring thongpa? How many eggs (chhapha) were there?

Byaljon tsan khyang? Is not my son (tsan) Khyang?

Ngi zuchas durong thonghat motti? Is not my son (tsan) Durong?

Note.—The Future Tense final *k* becomes *gii* (i.e., *g* before the *a*) of the interrogative.

Compound.

This final *a* followed by the negative *med*, gives the equivalent of "is it or not?" etc., in the Perfect tense.

Khyang-i-si de laspo byaseda-med? Have you done that work or not?

The tense is repeated after the final *a* for the Past.

Kho si do byasa ma byas? Did he do that or not?

The simple future negation supplies the same form for the future.

Khong ongugā mi ong? Will they come or not?

PERMISSION

The English forms "may" and "shall" when asking a question are rendered thus:—

For double-syllable verbs, the root plus *ā*, e.g.,

N̄ga si kha la onḡ-zēn̄? Shall I call him? (may)

May I come?

Single-syllable verbs remain in the infinitive mood form, i.e., lengthen the final *a* in the intonation, e.g.

Kho dove yād̄? May he go now?

When the question is implied by an adverb or pronoun, and the verb need not necessarily be in the future tense, the infinitive may be used and the sentence paraphrased in the following ways:

When shall I come? Paraphrased to: When am I to come?

Where shall I go? Where am I to go?

How shall I do it? How am I to do it?

Therefore, the indicative would be used alone, the interrogative being supplied by the necessary interrogation.

Example.

Kho nām onḡat̄? When is he to come?

Dī laspo chibyse bja? How is this work to be done?

N̄ga gār gār? Where am I to go?

Where the meaning is distinctly future, however, this form may not be used, but the simple interrogative future employed in its place:

N̄gahānḡ gār gāk? Where shall we go (future)?

N̄phālānḡ su-i shid̄a git̄? To whom shall we go?

THE PASSIVE VOICE

The *Passive Voice* has no definite form in Balti. It must be continually borne in mind that the verb at all times is more or less passive, i.e. it implies not so much a definite action, as a certain pass, or a happening. It will be readily understood from this that "it is being done" and "someone is doing it" are more or less identical, i.e. that the tense formation would be the same.

N̄ya si dī laspo had means equally "I am doing this work" and "this work is being done by me". The present tense form *b* cannot be said to be active or passive in the same way as in English.

Agent Case Suffix "si" shows the doer, and therefore wherever object can be found or introduced for the sake of paraphrasing, difficulty can be avoided. As in other matters, this "difficulty" presents itself to the European mind.

Certain verbs solve the problem, for they give the passive meaning.

Yin̄ go thonged (your head is being seen) cannot be correctly translated into English unless one says "your head shows."

"I see your head" becomes "There your head shows" (transitive). Other verbs follow this rule also, and the paragraph on Imperative Verbs (pp. 63-4) should be carefully studied.

Idiom plays an important part also; e.g. one cannot say "there was a marriage" — One must say "a marriage was made (or done)" — The equivalent therefore is "(some) one made a marriage"; thus

Chil-i si bol̄iston b'f̄? (Or) made a marriage?

Oina-uynt̄ bāk̄is̄on chi bja? In (some) there was a marriage?

(chil-i) is omitted, but it is understood.

The *Passive Imperative* sometimes give the equivalent to the passive voice.

Dī zachas gond̄e khāt̄i thongd̄iññit̄ This food was given to the dog yesterday.

The indefinite particle *su-i* may also imply the passive voice in narrative form.

"*Shari'dpo M̄s̄ar iññet̄*" The Law (which still exists) was given (by the hand of Mosca).

phari minsd̄ukh (definite but very remote action)

That book was given to him earlier

De shogħbi d̄ek khāt̄i le m̄iexx p̄ in the day (middle and witnessed).

(See *Imperative Tenses*.)

Note.—When translating from Urdu into Balti some educated natives may suggest to write by using the tense of the verb, e.g. "I went to give" (*gān̄a*) instead of *gān̄a*.
This form is not used by the Balts, in common speech, but it may be said to be correct. It would imply "went to give" and not the passive voice.

COMPOUND VERBS

i. Causal Verbs.

There are very few forms which could genuinely be called causal.

| | |
|--------------------|---------------------------------------|
| <i>tsem chukpa</i> | to cause to sew, to cause to be sewn. |
| <i>shi chukpa</i> | to cause to do. |
| <i>bya chukpa</i> | to cause to do. |
| <i>ko chukpa</i> | to cause to hear, to tell. |
| <i>khet chukpa</i> | to cause to spread. |

This construction may *equally imply* the causative, the causative of causation, etc., etc.

The verb *tangna* (to send) is often used in the sense of "to cause to go"; likewise the verb *strulba* (to drive, propell), etc., etc., are employed in the sense of "to cause to walk".

The causal and double causal verbs such as *exp. tse tsem chukpa* etc., etc., language are non-existent in Bali. The sense must be plainly given by means of paraphrasing.

Examples.

Khyang-i-si dī gouchas kuu When will you let this cloth
nam tsem chukpa? sewn? (Causal.)

Kho si n̄gū la zer chukpa med He does not let me speak. (Per-
missive.)

ii. Conjunctive Participle and the Infinitive.

(a) The conjunctive participle of a few verbs prefixed to *mu-*, giving it sense of completion.

| | |
|-----------------------|---|
| <i>phase taunat</i> | to pour away (part). |
| <i>phangs tangnot</i> | to know truly (part). |
| <i>kute tangung</i> | to send by means of some- one or something else. |

(b) When an action is subject to a certain condition, before it can be fully carried out, the conjunctive participle of the verb states the condition is placed first.

| | |
|----------------------|--|
| <i>kuthi dhingat</i> | to lead away (leading). |
| <i>khade angat</i> | to come (driving a person). |
| <i>lede k'gungat</i> | to bring (an animal) from by the bridle, etc. |

COPULATIVE VERBS

khure guta to go, carrying something
(to take away).

etc., etc.

Obligation.

Physical and moral obligations are expressed in the following ways:

- (a) Physical (The strongest form)
(a) The infinitive plus *phiqne* (lit. to fall).
Dit laspo n̄ga la hqpi phiqne It falls to me to do this work.

(b) The indicated infinitive plus *n̄ma*.
This form implies physical obligation in the immediate future.
Di sruapo kholo minum in. This medicine is to be given to him.

- (c) The infinitive plus *yod-pet*.
This combination although a physical obligation, is not bound by time for its fulfilment.
Ata li shoglog chick tangna yod A letter must be sent to father.

- (c) Moral Obligation:
(a) The strongest moral obligation is formed by the indicative plus the verb *rigape* (to need, to be necessary).
Trampa la phria tangna rigape News ought to be sent to the head man.

- (b) The weak form of the moral obligation is obtained by using the present substantive of the verb in question, plus the verb *inpat*.
This implies usually that it would be good if a certain action were to come to pass.
It shiappi rigape in. This wood should be cut.

This may be used instead of the imperative on certain occasions where the person speaking, to is not necessarily obliged to do the thing mentioned.

InCOMPLETE VERBS AND VERBS REQUIRING SPECIAL ATTENTION
Nampna. This verb is imperfect, and is only heard in the forms exemplified below.

It implies *to be* in view of an apparently past state, or *to be*.

Present tense *nampna* is "nampna" (is not)
Past (affirmative only) *nampna* (was)

tsem chukpa to cause to sew, to cause to be sewn.

shi chukpa to cause to do.

bya chukpa to cause to do.

ko chukpa to cause to hear, to tell.

khet chukpa to cause to spread.

Examples.

Dū gōmo lygħħnu nung This garment appears

to be nice.

Ietħanġi kħu stagħi cluk There is apparently not

a single tree on that

plain.

Gyurba to become, or to be changed.

Occasionally used in the past, future, and perfect tenses.

Example.

"*rquenčħang gyurphi clhu*" "the water which had become salt."

"*khid khokħolpo ryuñ-o*" "your sorrow shall be turned to gladness."

Gyurba to sell (intransitive).

This verb is used colloquially in most tenses, but the transitive verb (*songara* (to sell) would be employed most.

e.g. *dī phieħus kum lygħħno gyurbi h-*. These things will sell well.
Għixha "I am legal tender." Used in most tenses.

e.g. *Iit kħundu gyuretta jaċċi?* Is this rupee legal tender or not?

Gyurba. Honorable, to die. This verb may be used equally in all tenses similar to the verb *shixx* (to die); e.g.

Kho għixha na kħsun-i jaq la kħsone lu *ħusse shu*

He died and rose alive the third day.

Opa to speak suitably, well, etc.

This word is not usually heard alone, but is employed as adverbial, and adjectivally.

Examples.

Ngħi u l-l-ixx good speech.

n-i o sp̄i kħejjiet unsuitable language, speech, etc.

kien m' iż-żejt warid He speaks unsuitably (out of place)

Prapar to wish, to desire. This verb is only used when the meaning is very strong and sincere; e.g.

"*Yi-riġi kien id-żebbu id-did kħid u kħippi, mat phots*" Joseph, the just man, was not willing to shame her."

Shixx and *Prapar*. These two verbs meaning "to know" do not go together respectively, due *opposite* from their ordinary meaning.

used colloquially in the future tense, when a present meaning is intended. Their use in this case, is generally in the negative; e.g.

"*Kħuri kħom tħixx karolin n-ja mi hyor*."

"I am not worthy to unloose the latchet of his shoe."

Kho lu mi shix He does not know.

Open, to go, to become, etc. This verb is sometimes employed as expressing potentiality.

The tenses used are usually the past and the subjunctive. It denotes

form", e.g.

Ngħa la gua nu songs

I could not go (lit. To me going did not come to pass).

Khe lu gua song nare . . . If he should be able to go . . .

Note.—The normal subject becomes the indirect object in this case by the postposition *lu* being placed after it.

Kħukħpa to be able to. This verb is normally used in regard to sleep, e.g. *Ngħu la n-ġid kħukħsed* (sleep has come upon me). As a potential it is mostly employed negatively, and gives the meaning of "it is beyond me, you, etc.", or a moral impossibility; e.g.:

Ngħima ran-għaq shoqbu zerba n-ġa la kħukħpa med.
To read all day long is beyond me.

The verbs *Ryakħxa*, *langħna*, *jikpot*, *chħana*, and *shuħipa* take an "s" in some of their tenses. It appears that this "s" was possibly pronounced at one time, and has gradually been dropped in the common speech in the infinitive and forms employing the infinitive as a stem.

Examples.

Ngħi jiksed I fear.

Ngħi jkpc bedd I do not fear.

Kho langħsuk He will get up.

Yāng gar shuħħsed Where are you going.

LISTS OF VERBS WHOSE SUBJECTS AND OBJECTS TAKE CASE FORMS
peculiar to the Balti LanguageI. *Impersonal Verbs.*

It has most probably been noticed in the examples given on the previous pages that the normal subject of a verb has had the post-position *la* placed after it on one or two occasions.

When employing the verbs given in the list below it must always be remembered that what to the European mind is the indirect object becomes the indirect object in Balti.

E.g.: I obtain, get, find, etc., becomes : it, to me is got, found, etc. (Subj. understood. *N̄ga la thokēd.*)

Li peni n̄ga la thobs

This coin found me (to me) is ; i.e. I found

(*la*) *thongna*

to see.

rgospu

to need, to be necessary, etc.

shespa

to know.

chhama

to be finished.

khsana

to think.

chhudpu

to realize, understand.

khyudpu

to have the power to.

khukhipu

to be able to, etc. (see specimen reference).

yanna

to be unwell.

shā

| | |
|---|---|
| <i>Kho si n̄ga na brōngnu dyed</i> | He keeps on annoying me. |
| <i>Dyuna sp̄va na do ligh̄mo in</i> | Compared with this, that is good. |
| <i>i-shakn̄ chadp̄t</i> | to judge. |
| <i>i-hrmanḡ bya</i> | to make mention. |
| <i>i-lukisinḡ zribu</i> | to speak concerning. |
| <i>i-tamgen̄ b̄yā</i> | to obey. |
| <i>i-gorjjai b̄ju</i> | to disobey. |
| <i>phru la so so-e atā ang-o-e tamyan bya rgoscd.</i> | Example. |
| <i>A child should obey its parents.</i> | |
| <i>Some intransitive verbs may be changed to become transitive.</i> | |
| <i>The following forms are regular:</i> | |
| <i>Intransitive</i> | <i>Transitive and Causal.</i> |
| <i>To break</i> | <i>Chl̄m̄p̄ (aspirate omitted)</i> |
| <i>To descend</i> | <i>Balat</i> initial <i>R</i> <i>Phabu</i> (to take down). |
| <i>Ph.</i> | <i>Ph.</i> |
| <i>To stand up</i> | <i>Lam̄ma</i> initial addition and change. |
| <i>chhespa</i> | <i>Illisangnu</i> (to erect). |
| <i>ramna</i> | |
| <i>thudpu</i> | |
| <i>to like, want, etc.</i> | |
| <i>sp̄yurba</i> | |
| <i>to accuse falsely (lit. to stick).</i> | |
| <i>up̄onj</i> | |
| <i>khul̄at</i> | |
| <i>to oppress (lit. to load upon).</i> | |
| <i>3. Verbs whose indirect objects take the ablative position na:</i> | |
| <i>To gather, etc.</i> | <i>Dauu</i> <i>Da</i> changes to <i>zlama</i> — (to cause to walk). |
| <i>To be pierced</i> | <i>Għolbi</i> <i>Għid</i> changes to <i>Kħolbi</i> (to pierce). |

Ba si kholā jawīh ma lōqs, ma lōqpa nō Pūlūs-i-si Kholā

zars.

1. (a) *Simple Forms.*
yāng
and (for joining two independent clauses
sentences).

na
and (for joining two words).

ta
then, now (adverbs, commencing a paragraph).

debhā, dekkhā
then, or after that.

hang
or.

ha . . . ha
or, either, whether.

(ha dgyu ha do
either this or that.)

See paragraph on Interrogation. Verbs for the other ways
expressing the conjunction "or",

- (b) *Compound Forms.*

dopdse
moreover, but.

chāzernu
because, for.

still (correlative) after a sub-
junctive tense.

yod nare
do gya na

med nare
er med na

otherwise, if not.
otherwise, least on the other hand.

pazzi . . . nare
if . . . then.

pazzi . . . na sang
although . . . still.

pazzi . . . na sang shātang
although . . . notwithstanding.

2. *Repetitions.*

- (a) The conjunctive participle employed after the verb, in question,
has been expressed in its past tense.

This takes the place of *yāng* (add); e.g.

"Kho-c shāgird kūn thuru tshe-gur la babs, babs na khloq, dgye-
ing juk,"

"His disciples came down to the edge of the lake, and entered
into a boat."

- (b) The infinitive plus *na*, being the same formation as the adverb
construction "when doing", etc., is used to imply "then", "at",
is placed similarly to the above-mentioned conjunctive participle.
It may imply to a certain extent "therefore" or "whereupon".

Jesus did not answer him, then Pilate said unto him,

"The Conjunction—*zere* (that, etc.).

(a) The word *zere* is placed after the sentence or clause; it would
fully precede in English. It is attached to any tense of the finite
verb and is employed even where the English conjunction may be
omitted; e.g.

Khyung Muendmān in zere, n̄gu lu h̄takhpā yed.

It is known to me that you are a Mohammedan.

(b) The conjunction *zere* may be used to imply "so that", "in
order that", etc.; in which case it would follow the future tense;

and the verb would express the Subjunctive Mood. The second
clause or sentence following *zere* in this respect, may stand in any
tense, but may never express an order.

"Kho la lam la chāng h̄sh-kisi! mi in order that he might have no
go zere n̄ga si n̄gi b̄ibzo yambo trouble on the road, I sent
tāngs.

my servant with (him).

- (c) When the words "what", "why", "when", "where", etc.,
or their equivalent, stand in noun clauses the conjunction *zere* must
follow the verb; if it takes an ordinary tense form; otherwise the sub-
stantive form of the verb must be employed.

Both ways of expression are colloquial, but the latter is to be
preferred wherever it can be correctly used.

3. *Examples.*

Khyang dikkha yod zere, n̄gu la It is known to me that you are
h̄takhpā songs; or *Khyang* here. (I knew you are here.)

dikkha yodpo n̄ga la h̄takhpā

songs.

Khogār songed zere, su la h̄takhpā Nobody knows where he has
med; or *Kho gār songpho, su* gone.

la h̄takhpā med.

INTERJECTIONS

- A strong feeling or emotion is often expressed by the intonation.
Reproach and grief are sometimes expressed by the vocative case.

Læ! *chi bygas?* O! what have you done? or the word *āign* (height, "to, (dear, dear), (alas). *Āijo chi song?* Alas! what has happened?

Ya, may imply contempt or ridicule.

shabāsh and *ořin*, joy and applause (well done).

The expression *tse ringmo song* (may you live long), and *mī ī pū song* (may you become a hundred men), etc., are commonly employed as expressions of thankfulness, pleasure, and approval.

Postpositions

The simple postposition, as its name denotes, follows the substantive it governs. The most common have already been dealt with in the declensions of the substantive.

la to, at, for, any position of proximity.

i-ikhu on, upon, by means of.

ing-nu in.

nu from, with.

si-ikha from.

si-ikhu without.

memma without, with the exception of.

na (with the infinitive) without.

The different uses of *medpa*, *memma*, and *na*.

medpa. *Chhu medpa sing shék* Without water all will (wont) die.

memma Similar to *medpa* but following the rules of the verb *medpa*.

Dyu memma, c-tshayma With the exception of this, all

na *Khsimukha nu bya, las na* Do not do work without this, the others are yours.

byos.

Medpa is also used with the conjunctive participle, and enlarges its meaning to : without the . . . e.g.,

"*Kho zos medpa n̄garmo brod mt shes*" (Balti proverb). "Without the eating of the bitter one does not know the sweet taste."

Compound forms are identical with the verbs of place, and follow the genitive case in most cases.

juktu after (time).

dunu before (time and place).

in the middle of.

underneath.

instead of (lit.).

till, up to, while.

because of, on account of.

Etc., etc.

Juktu and *manpo* are sometimes used with the conjunctive principle, in which case they would imply : before the completion of the act, and until the completion of the act, respectively.

zan cose manpo until the food is eaten.

zan ze manpo while eating the food.

las byasé juktu before the work is done.

before working.

SYNTAX

Much information which correctly comes under this heading may be gathered from the subject matter already dealt with. The relationship of the various parts of speech with each other may be understood from the examples given in the paragraphs on Substantives, Adjectives, Adverbs, Verbs, and Postpositions.

Below are given the main rules for the construction of sentences:

1. The subject stands first.

All qualifications must precede the actual nominative or agent.

Examples.

Iñ mī . . . (Nom.).

This man . . . The man who came here yesterday . . . *Gund-diklat ongphi nyig* (Nom.).

That man over there . . . spoke

Lkha yolk; de nyu si . . . zeg (Agent)

2. Time and Place usually follow the Subject, Time being expressed first.

Example. I shall go to Chorbat tomorrow *Ngi laske Chorbat lu gil* (both).

I give you this now *Ngi si dose klyung lu dyma inted* (time).

He is going in the hill to get wood *Kho ri la shing klyoungu gued* (place).

3. The Object. 1 (indirect); 2 (direct).

When no time or place are mentioned, the *Indirect* and *Direct* object respectively follow the subject. Otherwise they follow in order.

I tell you this

N̄ga si khyang ¹ *lt* ² *dyu zered.* (Indirect and Direct.)

He does not say that

Kho si do zerba med. (Direct object.)

4. *The Complement* follows next in order the Direct Object complement supplies what the verb left unsaid.)

He made himself their king *Kho si kho khong-i ryalpho* *ylu* *ic.*

5. *The extension*, i.e. that which extends the meaning and narrows the application of the finite verb.

This usually immediately precedes the finite verb.

He came quickly *Kho siokhao lyane m̄ḡs.*

An Adverbial Phrase does not always follow this rule but may sometimes be placed before the main clause.

At the moment of hearing the story, he fell to the picture.

Kho la kh̄pera luu chik ut, kho sekh̄ kh̄ere ph̄os.

Note.—Whatever a phrase is merely taking the place of one adverb it would remain next to the finite verb.

He like an old man goes along *Kho r̄yusphi mi d̄r̄ibet ts̄ȳl̄i* *to yu*.

6. The Finite Verb.

Always stands at the end of the sentence.

It may be in the simple form of any tense, or compounded with the conjunctive participle of another verb; or compounded with a noun.

Khundang i-si ch̄t bed? What are they doing?

Khī phyungse tong Turn out the dog.

Dī h̄tao si ph̄n tanged This horse kicks.

Note.—The negative participle *ma* stands immediately before the last mentioned part of the verb in compounded forms: *ph̄n* *ma* *tong*. It is not push. Never *ma ph̄ne long*.

This normal order is occasionally altered for emphasis, idiom, proverb, or some other irregular mode of speech. Great attention should be paid to the idiom, and sentences should not merely be translated from English into Balti, but the way of paraphrasing should constantly be studied in order to find the "Balti way of putting it."

SUMMARY OF THE NORMAL ORDER OF SENTENCES

II. PREDICATE

I. SUBJECT.

| Enlargement | Nominative or Agent | Distinct 1. Time 2. Place | Object 1. Indirect 2. Direct | Complement | Extension of Finite Verb | Finite Verb |
|---|----------------------------------|---|------------------------------------|--|---|-------------------|
| | | | | | | |
| | <i>N̄ga si</i> I (agent) | 1 dose now | 1 khyang la to you | 2 dyu this | bappu | mined give |
| <i>Khiri tsharma</i> i.e. Your elder | <i>but</i> son | | <i>bum la</i> along the road | | runn | ayal is coming |
| <i>De</i> i.e. Those | <i>myung-i-si</i> men (agent) | <i>lo chik-i</i> jukta after a year | | <i>gū tshuatsi</i> ph̄nu that little child | <i>khanti gopā</i> their leader (head) | phēhos made |
| <i>N̄gi</i> i.e. My | <i>kaku</i> | <i>ganda</i> | <i>shahr la</i> | | | songa went |
| <i>Dī ch̄opo</i> This big | <i>jinpo</i> field | <i>diring na</i> from to-day | | | <i>h̄te-kh̄t</i> jone on horse-back | in is |

APPENDIX

The Mohammedan day starts in the evening, as among the Balts, usually consider it to commence some little time after the last prayer, i.e. the *Khoftan-i phaq*.

The days of the week are given below in the English order.

| | | | |
|----------------|------------|------------------|-----------|
| <i>atid</i> | Sunday. | <i>brespot</i> | Thursday. |
| <i>tsandar</i> | Monday. | <i>shulur</i> | Friday. |
| <i>angīru</i> | Tuesday. | <i>shungster</i> | Saturday. |
| <i>botu</i> | Wednesday. | | |

One week *jāgma belu* or *hasta chik* (1°).

Months of the Year

The Balti year, which follows the Mohammedan reckoning, consists of twelve lunations of thirty and twenty-nine days alternately amounting to three hundred and fifty four days and a few hours. Thus the months revolve independently of the seasons. *Ief*, *lēf*, *lēf*. The seasonal New Year is fixed however, according to the Persian festival of *Nau Ruz* (the New Day) which is 21st March.

In one or two cases the Baltis have substituted the Arabic names for the original Balti.

mālam or *maharam* (weeping).

sāfar.

orisi-za (giving of alms).

gospong.

skistong.

jukspong.

hrmangdō.

barād.

rānəzān (fasting).

skyat-za.

stongma (i.e. empty mouth—no feast or fast).

qurbīn (sacrifice).

Seasons (*wakh*)

kāphit or *kāphit-i uvaljpo* Spring.

gōpar

stou Autumn.

rjum Winter.

APPENDIX

APPROXIMATION OF YEARS

Pyukt this year, the current year.
nāning last year.
joining the year before last.
rypten next year.
maphla the year after next.

APPROXIMATION OF DAYS

to day *ryusla* the fourth day
tomorrow *husek* (belua) to morrow.
phichisla the fifth day
after *husek* after.
the fifth day *husek* after.

yondi or *gundle* yesterday.

morrow *redesh* the third day after. *khurjukli* the day before.

the third day after *khurjukli* yesterday.

the third day *khurjukli* the day before.

the first crowing of the cock *go-bja* the first crowing of the cock.

the second crowing of the cock *shil bja* the second crowing of the cock.

the last crowing of the cock (morning) *ruk-bja* the last crowing of the cock (morning).

The Balti reckoning of the hours cannot be spoken of in terms of hours and minutes. The sun is the timepiece, therefore the times of the day greatly differ in length in the winter and summer.

Every village knows well the time of day by the light on the mountains, when the sun cannot be seen.

the first crowing of the cock.

the second crowing of the cock.

the last crowing of the cock (morning).

dawn *sharka*

daybreak (*even light in all the sky*) *num longp* (lit. the rising of the sky).

direct sun's rays on the mountain tops.

the sun's rays falling on the villages, morning foul time (from 9.30 a.m. onwards).

mid-day *ngina tra*.

mid-day *tro-phid*.

early afternoon *pushar*.

later afternoon *phiro*.

r̄gina nuba
the setting of the sun on habitation.
gontakhs
sun only on the hills.

bruptse chlopera
sun on the highest peaks only.

gongphi
tshai

tsan-phet
thab-thub

bang bulbul-i
just before night advanced twilight.

BALTI PRAYER TIMES (MORNING AND NIGHT)

gyokhsni phuq
at dawn.

pishin-i phuq
early afternoon.

digar-i phuq
at sunset (just after) (*pari ulha*).

shān-i phuq
in the evening (*pari phuq*).

khotuni phuq
at darkness (late evening, after night).

M E A S U R E M E N T

Although the English inch, foot, yard, and mile measurements are commonly known, Baltis still maintain their own primitive methods of measurement.

nasning
the length of a grain of barley.

sor-phed
half the width of a finger.

sor-chik
one width of a finger.

sor-do
two widths of a finger.

sor-khisan
three widths of a finger.

chaq-gang
the span of the first finger and thumb.

tho-gang
full span; fourth finger and thumb.

mulluk chik
from elbow to the end of closed fist, about 15 in.

khru chik or
khru gang

one cubit.

two cubits (one yard).

zun thob
about one mile. The distance which can be covered

dark chik
during the time needed to prepare a Balt meal of *gongphi*.

paro chik
thopring (far) and *nigman* (near) are used to cover the approximate distance when more or less than twelve miles.

WEIGHTS

bit
a wooden measure of capacity containing a little more than one Indian seer.

bit
equal to twenty *bri*, about a little more than half pound.

The Indian muzut, ever, laur, etc., is commonly known, and is increasingly being employed in all districts.

PART II

Part II is intended to give the student a working knowledge of the most common verbs and expressions.

The vocabularies and exercises are by no means complete, but should be used in conjunction with the English-Balti Vocabulary, and with Part I for continual reference to rules and construction. The student is urged to thoroughly acquaint himself with the sentences given for exercises before trying to construct for himself.

VOCABULARIES WITH CONVERSATIONAL EXERCISES

1.

| | | | |
|---------------|-----------------------------|---------------|-------------------|
| <i>Bu</i> | son. | <i>Bong o</i> | daughter, girl. |
| <i>Ata</i> | father. | <i>ang o</i> | mother. |
| <i>Ngi</i> | I. | <i>klyang</i> | you (sing.). |
| | my. | <i>khri</i> | your. |
| <i>yod</i> | is, exists. | <i>med</i> | is not. |
| <i>yod pa</i> | was. | <i>metpa</i> | was not. |
| <i>gred</i> | goes, go, is going. | <i>omq id</i> | comes, is coming. |
| <i>dikna</i> | here. | <i>clhu</i> | there. |
| | You are here. | | |
| | I was here. | | |
| | Your daughter is not there. | | |
| | My son is going there. | | |
| | My father was there. | | |
| | My mother is coming here. | | |

2.

| | | | |
|--------------|-------|----------------|---------|
| <i>M</i> | man. | <i>Posning</i> | woman. |
| <i>Kho</i> | he. | <i>Jlo</i> | she. |
| <i>Kho-e</i> | his. | <i>Mlo</i> | her(s). |
| <i>Chik</i> | one. | <i>n̄iñ</i> | two. |
| <i>Onys</i> | some. | <i>sonys</i> | went. |

¹ The word *h* is used instead of the usual word *ngi*, for 'I' in some languages.

| | | | |
|--|--|--------------------------|-------------------------------|
| <i>Yunse</i> | little. | <i>mañgmo</i> | much, a lot. |
| <i>Khyong</i> | bring (imper.). | <i>khyong-rl</i> | brings, is bringing. |
| <i>Si</i> , placed after the nominatives, forms the Agent Case; i.e. the <i>si</i> indicates that the action is being done by the person or thing mentioned before it. | | | |
| <i>Mi chik sonḡs</i> | | | |
| <i>Kho si mañgmo khyonḡs</i> | | <i>khyonḡ sāñy byos</i> | |
| <i>Bosting chik onḡs</i> | | | |
| <i>Kho-e bonḡ-o st r̄j̄is khyonḡs</i> | | | |
| <i>Yunse khyonḡ</i> | | | |
| <i>Mi mañgmo sonḡs</i> | | | |
| | | | |
| <i>3.</i> | | | |
| <i>Diring</i> | to-day. | <i>Gende</i> | yesterday. |
| <i>Dose</i> | now. | <i>Alla</i> | just now (at once). |
| <i>Na</i> | and. | <i>Sen̄g</i> | also. |
| <i>Nān̄</i> | when. | <i>Gīr</i> | where. |
| <i>Ana</i> | but. | <i>malu</i> | never (used with <i>ta</i>). |
| <i>Guā-med</i> | not going. | <i>Oñgma-med</i> | not coming. |
| <i>Bu chik na bonḡ-o chik diring onḡs</i> | A son and a daughter came to-day (boy and a girl). | | |
| <i>Khyanḡ dose gār gued?</i> | Where are you going now? | | |
| <i>N̄ga gerd ana kho guā-med</i> | I am going, but he is not going. | | |
| <i>Khri bu alta yār sonḡs?</i> | Where did your son go just now? | | |
| <i>Khyanḡ malu yāñ-med</i> | You never go. | | |
| <i>Kho sang uñla onguā-med</i> | He also never comes. | | |
| <i>Kho qonda onḡs ana khyanḡ nām enḡ ed?</i> | If he came yesterday, but where did you come? | | |
| | | | |
| <i>4.</i> | | | |
| <i>Guā</i> | shall, will go. | <i>oynguk</i> | shall, will come. |
| <i>Migo</i> | shall, will not go. | <i>mi onḡ</i> | shall, will not come. |
| <i>Mi-hya</i> | shall, will not do. | <i>mi khyonḡ</i> | shall, will not bring. |
| <i>Bet</i> | doing, does. | <i>bek</i> | shall, will do. |
| <i>Byo</i> | done. | <i>byos</i> | (do. (Imp.).) |
| <i>Chi?</i> | what? | <i>stu?</i> | who? |
| <i>Kho si chī khyonḡs?</i> | What has he brought? (lit. What brought he). | | |

| | | | |
|-----------|--|--|---|
| <i>5.</i> | | <i>Ma</i> (negative) no, not, etc., prefixed to the past tense and the imperative. | |
| | | <i>Hr̄tā</i> | horse. |
| | | <i>Chhu</i> | water. |
| | | <i>San̄g-sañḡ</i> | light. |
| | | <i>Chuli</i> | apricot. |
| | | <i>Bj̄i</i> | four. |
| | | <i>Truk</i> | six. |
| | | <i>Mimā</i> | to give (inf.). |
| | | | <i>bañj</i> cow. |
| | | | <i>yma</i> milk. |
| | | | <i>thub</i> darkness. |
| | | | <i>kushu</i> apple. |
| | | | <i>gā</i> five. |
| | | | <i>bīñi</i> seven. |
| | | | <i>zā</i> to eat (inf.). |
| | | | |
| | | <i>Bāñḡ r̄j̄is na hr̄tā chik dñkñ</i> | Two cows and a horse were here, but |
| | | <i>yoñfa ama dose med</i> | are not now. |
| | | <i>Kushu chik min</i> | |
| | | <i>Chuli bj̄i zo</i> | Give one apple. |
| | | <i>N̄ga chik mi-miñ</i> | Eat four apricots. |
| | | <i>Dose thub sonḡsed, chi bek?</i> | I shall not give one. |
| | | <i>Alla chuli na zo</i> | It has now become dark, what about we do? |
| | | <i>Chu chūtha khyanḡ</i> | Do not eat apricots just now. |
| | | | Bring water here. |
| | | | |
| <i>6.</i> | | | |
| | | <i>Rgoñed</i> (with the infinitive) should, ought, necessary. | |
| | | <i>Rgoñamed</i> (with the infinitive) negative, should not, etc. | |
| | | <i>Skohimo</i> quick, quickly. | <i>dokhimo</i> narrow. |
| | | <i>Phalehan</i> wide. | <i>endhan</i> strong. |
| | | <i>Di</i> this (adj.). | <i>de</i> that (adj.). |
| | | <i>E</i> the other (adj.). | <i>dym</i> this (pron.). |
| | | <i>Do</i> that (pron.). | <i>yo</i> this or that very (pron.). |
| | | | <i>med-nare</i> if not, otherwise. |

10. Sabug (Urdu) lesson.

Tyanīgma to hit, beat.

shoqbu (n.) book.

langma to pour (also to fill)

and to put) occasionally.

minma na when I (etc.) pour

lphude ma tongi, dikha bostring Don't loose the dog, two women

are here.

thongma na when I (etc.) pour

to you

It never rains, but in the winter

it snows.

chazerna because.

na earth (soil or ground).

sherpsha dry.

skunk,

wet.

Khyang-i si khiri subaqba ma zer-

If you don't mind your lesson,

I shall beat you.

(Nga la) khiri skalpo kua-na, nju

When I hear your voice I shall

bring you a few apples.

nuko

Tell me when you go to the village

because I shall also come.

Dī jenjpo lyakhno ned, chazerna

This field is not good, because

there is very little earth.

Sus di kha chutlangi? nji shorbu

Who put water here? my hand,

has become wet. (N.B.—(Lit.)

gone wet.)

11.

phose-tanīgma to pour or throw away (fluids).

phangse-tanīgma to throw away (solids).

phade-tanīgma to release, loosen, untie, etc.

charpha tanīgma to rain.

kha tanīgma to snow.

ris cloth (cotton).

bulgas woolen cloth (hemp, flax).

tranno warm.

rgun winter.

ch- and -i are the signs of the Genitive Case. See Rules in Grammar.

cha tea.

bale soup.

khi dog.

khurba bread.

thungma to drink.

chimma to tie, tie up.

Oma lyakhno yek-pa-na, chā phose. When the milk is good why do you

langued?

Dī kushu lyakhno ned. phangse. This apple is not good, throw it

tong

mu grakhno yed, dikha cha To-day it is very cold, come here
and drink tea. (Lit.) to drink tea.

sigma ong

in this.

do-ing nu in that.

dr-i-kha on that.

thunse little, small.

nji-shila I have (see verb 'To have').

njini la in the daytime or in the sun

(both meanings).

12.

lyi-ing-nu

on this.

grent big.

gongma to wear.

legi (or) exceedingly.

le-i

I know that he is a great man.

(Lit.) He great man is—that—

gongma upper garment, shirt (the native Balti type only).

Diring chhogo jug in.

To-day is a great day.

My shirt is dry, it need not be

put in the sun.

yaqpa rgospa-mel

Whose were the clothes which

were here yesterday?

Rgi gongma skarbo yed, njina-la

That little woman who was here

has gone to bring bread.

Dikha yodpi de lshunse bostringpo

In the winter I wear woolen

clothes, but in the summer, when

it is warm, I wear cotton clothing.

13.

*Thoba**Yenna*

to get, find, obtain. (See page 64.)
to be able to. When used alone in Imperf.

but not otherwise.

*Tsalbi**Slerba*

to look for, search.
to be lost.

*Skyele-tangma**Phyal la tangma*

to lose (carelessly), to leave lying about.
to hang up.

*Sing**Tshang-mat*

every, all} in particular.
every, all} in general.

*Chigang-chaq**Chang-med*

nothing.
how many?

Baja (bajo)

earthen water pot.

Khmul

silver, rupee.

Luphru

lamb.

Zachas

food.

Gonde thobphi de

limukpo ekla

Phyal la tangse yod

That key which was found yesterday
day is hanging up there.

Diring storphi

luphru thobsu na

Thobs?

Has the lamb which was lost the
day been found or not?

Khmul tsangma

stors, pene chik
sang thoba-med

Sony, khiri

bejo tsol, ranag la chhu

Langma ryosed

All the rupees are lost, not a piece
(can) be found.

Kho cha khyongma

songā? tsānse

Khyongmuk?

Has he gone to bring tea? If so
much will he bring?

Nga di lusro

bya yanna-med, chik

Langma ryosed

I cannot do this work, we must
come with me.

14.

*Ngaya**Ngai**Ngai**Ngai**etc.**See Pronouns.**i-shida yodpa*

(infin.) to be at hand, by, to have, etc., things
objects).

-la yedpa (infin.)

to have, own, etc. (property, relatives, etc.,
objects).

sister (elder, and in general). Also polite
salutation for all women).

elder brother, elder
man in general.

dahlo

near.

chugring

far, distant.

hritca

grass.

brugla

on the cultivated
mountain-side; or
pasture land, high

n-la

up the mountain.

khure-ongnor

to carry away, to take (something).
carrying.

tsānse

Our (elder) brother and sister went
yesterday, *khristca* mangymo khure-

ongas.

to the mountain yesterday and
brought back much grass.

gi-ashé lu bu chik na long-o i-jīs

My (elder) sister has one goat
two daughters.

yod

khru, ri-la yodpi de gromyo legi That village on the mountain
there is exceedingly big.

zhogo yod

go, khak la-tsānse baio de Go, tell (your) brother to take

gromor yodpi grom la khure-

the earthen pot to that nearby
village.

song zei

When I have no money, what shall
I get?

chī thobtuk?

If we are going very far, we should

Tgadang mā thaqring song nare,

take food and also clothes with
us.

15.

phu

brick.

tsānikpa

to set up (one on top
of the other), to build.

zemb

bridge.

tyeng

wall.

heanno

high.

ahmo

low.

ngayase

firmly, strongly.

rdungma

(wood),
to beat.

Ibrahim zerbi *mi* chik dikha ong Should a man named Ibrahim

nare, kho la diklu duk zer come here, tell him to stay.

(Simple dubious form)

18.

Study well the differences of the Subjunctive tenses.

If I were to come . . .

N̄ga ongsukpa no . . .
(*Paqzi* prefixed or omitted)

Kho si *dju byasukpa* na . . .

thaqpa rope.

thyu string.

skulpa thread, fine string of goat's hair, etc.

chikk-chi alone.

yet tangma to tie a knot.

khrorra to untie, to undo.

tsi galpo khrol, de *thaqpa khyongphi*

na n̄ga lu min

Khyang ma ong nare n̄ga chikk-chi

duktuk

Thyu la thaqpa (Proverb.)

If you do not come I shall be

alone.

(Lit. a rope to a string). i.e.

Khyang-i-si thyu la thaqpa chā

bed?

N̄ga la rokh byakhan chik sang

med

N̄ga la lug-len-byos, *n̄gi zachs*

tshiged

Khong-i-si de laspo byasukpa na su

mi thad pu

mountains out of mole-hills.
Why are you making mountains
out of mole-hills.

I have not a single helper. (Lit.

not even one.)

Give me a hand, my foot is

burning.

If they were to do that work no-

body would like (it).

19.

de-i

ab/sa

dju la dliking

diring na echo

di wakhi lu

di wakhi ping-mu

earlier (the same day),
later on (the same day),
in the future.

from to-day onwards,
at this time.

yātīcā manpo until then, in the meantime.

mā makpo song nare at the maximum.

mā yātīcā song nare at the minimum.

bham-əng byas zerba to speak clearly.

-bhamango foundation.

hrmango khrolu to undo or dig up a foundation.

adsa ongsuk, *ama yātīcā man-* I shall come later, but until then

tsi khyang dikha dük

tsi khyang dikha dük

tsi khyongphi de rgyanypzo yang

tsi k

| |
|---|
| afternoon, <i>jih-puh-nuh</i> (early); <i>poo</i> (late). |
| against, <i>yang-yang-ren-chik</i> . |
| against (contrary), <i>shui-lu</i> , <i>contrary</i> (to), <i>tan-khan</i> <i>buk-ye</i> , <i>(il)-wise</i> (con- |
| aged, <i>rgu-pi</i> . |
| agile, <i>spying</i> . |
| agitated, <i>rung-la</i> <i>zaphid-gyu</i> . |
| agony, <i>ada</i> . |
| alive, <i>tsukh-na tsukh</i> . |
| alone, <i>blone</i> . |
| all, <i>eng</i> <i>tsuanya</i> , <i>chog</i> . |
| all day, <i>ngima rung-yang</i> . |
| allot, to <i>posak</i> <i>bysac</i> <i>numur</i> . |
| alliance, <i>chih-chih-wau</i> . |
| allow, to, <i>chih-chih</i> (with infinitive). |
| almighty, <i>shri-yed-han</i> . |
| almond, <i>bodum</i> (U.). |
| almost, root of <i>vero</i> <i>jhun</i> <i>cl.</i> , <i>er</i> min- |
| atmos, <i>nutra</i> (A.). |
| alone, <i>chich</i> . |
| along with, <i>(na)</i> <i>yando</i> . |
| aloud, <i>skid tangie</i> . |
| also, <i>sang</i> , <i>sa</i> . |
| alter, to, <i>phorb</i> . |
| although . . . still, <i>pragi</i> . . . <i>nu sing</i> . |
| altogether (total), <i>zidame</i> , <i>(quite)</i> , |
| <i>hkyangka</i> . |
| always, <i>hante</i> , <i>malpa</i> . |
| amass, to, <i>zitam</i> , <i>phaggu</i> (for wealth). |
| amazed, to be, <i>rgujulta</i> . |
| ambition, <i>thon-go</i> . |
| amidst, <i>skii</i> , <i>karin-nu</i> . |
| among (place), <i>har-ha</i> , <i>karin-nu</i> . |
| amble, to be, <i>thopga</i> , <i>ethoq</i> , <i>ji-ti</i> . |
| anxiety, <i>shujia</i> . |
| and, <i>eng</i> , <i>ma</i> . |
| angel, <i>firjok</i> (U.). |
| anger, <i>tha</i> , <i>hruping</i> (fury), |
| animal, <i>byllas</i> <i>byllson</i> . |
| anode, <i>l-rgini</i> (C.). |
| annihilate, to, <i>modopt</i> <i>lye</i> , <i>not lye</i> . |
| annoy, to, <i>tra</i> <i>tunngut</i> . |
| annually, <i>ho-hor</i> , <i>to-ha</i> (A.). |
| another, <i>er</i> , <i>yang chik</i> . |
| answer, <i>juwet</i> , (U.) <i>tum-han</i> . |
| answer, to, <i>juwet</i> <i>loqpi</i> , <i>ton-han</i> . |
| apologize, to, <i>loqpi</i> <i>loqpi</i> ; <i>zummar</i> . |
| any, <i>giu</i> . |
| anybody, <i>ju-nu</i> . |
| anywhere, <i>gi</i> <i>tu-o</i> , <i>ki-nu</i> . |
| apology, to, <i>loqpi</i> <i>loqpi</i> ; <i>zummar</i> . |
| area, <i>numi</i> ; (poval), <i>nawza</i> . |
| are, <i>numi</i> . |
| arete, <i>glong-glayac</i> . |
| ascend, <i>phu</i> . |
| afterwards, <i>jih-puh-nuh</i> . |
| again, <i>yang-yang-ren-chik</i> . |
| against (contrary), <i>shui-lu</i> , <i>contrary</i> (to), <i>tan-khan</i> <i>buk-ye</i> , <i>(il)-wise</i> (con- |

13

brilliant, *khaetchan*, *ghelchan*.
brink, to, *khyomgna*.
broad, *phal-phal*.
broom (twigs), *rhyazhma*.
broth, *sha-chau*.
brother (elder), *kaku* (younger, *phon*).
brinded, to be, *lehabza*.
bubble, to, *baleq phangna*.
bud, *tahkma*.
bud, to, *tahkma lharba*.
bulldog, *hodh*.
bullets, *rindz*.
bunch, *chiaghou*.
bundles, clothes, *bu sgor*; (*large*), *kant*.
burden, *tsur*.
burnt, to, *shagjor*.
burned, to be, (badly), *lze huli gur*.
burnt, to be, (*lu*) *las-mang yox-pa*.
burst, to, *lijapla*.
but, to, (*unint.*), *arkon*; *taqy*.
button, *rhen*.
button, *bilapha*.
button, *bilaphy*.
button, *lema*.
buzz, to, *busu lya*.
by reason of, (i.) *an-yet-i-lha*.

C

cabbage, *ban yodi* (U.).
cage, *tselou*.
calamity, *benchau*, *uzoq*.
calculate, to, *thik lya*.
calumnia, *zong*.
call, *tsunk*.
call, to, *gas tsela*, *len lungna*; *qiu lya* (*loudly*).
calm, *uluguldqat*.
candle, *mgang-o*.
candid, *tsik men chik zerkhan*.
candle, *tsre tsiki*, *stir*.
cane, *lekar* (bamboo).
cannibal, *mi sia zakhm*.
canteer, to, *gum chom turgut*.
cap, *nuthing*.
capable, to be, (*lo chig u-tpi*).
capital (chief village), *rjat pho*.
captain, to, *go lail*, *jungnat*.
capture, *tsow*.
capture, to, *sumud*.

care, *snayq-a*.
careful, to be, *snayq-a byt*.
care, to take, *snayq-a ynt*.
carefully, *snayq-a yngre*.
carpet, to, *tsaq byt*.
carpenter, *shen lhar*.
snayn.
carrot, *reulphu*.
cartridge, *kirin*.
case (court), *Armingen*; (*disgrace*), *tsaq*.
cast, to (*away*), *phingon*.
cast, to, *tsaq*.
castle, *khur*.
cauliflower, *phul yu*.
cause, *sagel*.
cautious, to be, *shir*.
cave, *bahe*.
cavity, *geling golo*.
cease, to, *chape*, *chadz'a*.
ceased, *ni chame*.
ceiling, *thor*.
celestial, to, *the-ni*.
cemetary, *lung-car thorg*, *mizan thorg*.
centred, *ke hina*.
centre, *skilsumi sil*.
certain (sure), *chadzha*; (a) *hik*.
certainty, *chadzha*; (most) *tsa-zadzha* (med.).
certificate, *krta*; *tsa-zadzha*.
chain, *khachikur*.
chain, *luca*.
chalk, *irist*.
chance, by *ang med-tilha*.
chance (*luck*), *dag*.
change, to, *phang*.
chap, to, *phit*.
charcoal, *tsu*.
charm (amulet), *tsots*.
cheap, *ktiyo*, *usqar*.
check, to, *tsaq*.
cheerful, to be, *tsaq tsaq*.
cheek, *manget*.
chew, to, *mar*.
cheese, *chakar*.
cheat (*of the body*), *tsaq*.
chicken (small), *lyutu*.
child, *phru*.
children, *phru*, *phingon*, *phingon*.
chisel, *tschel*.
choke, to, *tsaq*.
choose, to, *g tawn*, *tsaq*.
choose, to, *g tawn*, *tsaq*.

| | |
|---|--|
| debt, <i>bulon</i> , <i>shay</i> (U ^a) | doubt, <i>khelana</i> , <i>shay</i> (U ^a) |
| decay, to, <i>rula</i> . | dough, <i>buzan</i> . |
| decrease to, v.t., <i>jhary</i> ; v.t., <i>hury</i> ; | dove, <i>phajang</i> (pijeng); <i>shanjing</i> . |
| deep, <i>hongku</i> . | drag, to, <i>jhurdit</i> ; <i>jhurudit</i> . |
| defect, <i>lakhal</i> . | down, <i>tharu</i> ; <i>qudu</i> . |
| delay, to, v.t., <i>goran</i> ; v.t., <i>goran</i> . | draw, to (full), <i>thunyu</i> . |
| deliver, to, <i>khon</i> ; <i>chukun</i> . | draw, to (full), <i>jhurip</i> ; <i>jhurip</i> . |
| deliverance, <i>khonukuk</i> . | draw out, to, <i>phayom</i> . |
| demonish, to, <i>phikse</i> <i>phayom</i> . | draw to (pi turn), <i>magha</i> , <i>lukha</i> . |
| desert, <i>thung</i> . | dreadful, <i>jhemo</i> . |
| dense, <i>sugor</i> . | dream, <i>nhing</i> . |
| depend upon, to, <i>g</i> , <i>lyangmu</i> <i>wqiq</i> : | drawn, to, <i>jhurip</i> . |
| descend, to, <i>boq</i> . | drive, to, <i>thufur</i> . |
| die, to, <i>shen</i> , <i>gutu</i> , <i>gutu</i> , <i>shun</i> .) | drop, to, v.t., <i>jhura</i> <i>shana</i> . |
| different, <i>loga</i> (U ^a): (initial, <i>k</i> <i>n</i> <i>ng</i>). | <i>khongra</i> , <i>shana</i> <i>thana</i> . |
| difficult, <i>khaphus</i> , <i>khaskil</i> (U ^a). | driven, to, v.t., <i>nhun</i> <i>jhurip</i> . |
| dig, to, <i>krut</i> . | drug, <i>sun</i> . |
| digest, to, <i>junt</i> . | drum, <i>dhun</i> (dhyun). |
| dinner (evening), <i>yonphin</i> , <i>cejus</i> . | drum sticks, <i>dyang shana</i> . |
| dip, to (the hand), <i>ceq</i> <i>oye</i> . | drunk, to be, (s) <i>tu</i> <i>ceq</i> <i>ceq</i> . |
| direction, <i>play</i> (L ^a); <i>ru</i> , <i>llc</i> . | dry, <i>nhambu</i> . |
| dirty, to be, <i>trina yohua</i> . | dry, to, <i>shana</i> . |
| disagree, to, <i>thela</i> , <i>luqta</i> <i>dejuna</i> ; | duck, <i>chahay</i> . |
| disagree, <i>ma</i> <i>lyn</i> . | dumb, <i>zer</i> <i>mi</i> <i>yanhan</i> . |
| disciple, <i>shagirl</i> (U ^a). | durable, <i>misfik</i> ; <i>ispi</i> . |
| discontented, to be, <i>na ranin</i> . | during, <i>har</i> <i>la</i> <i>urukping</i> <i>nu</i> . |
| disorder, <i>ab</i> <i>pera</i> . | dusk, <i>thop-thop</i> . |
| discover, to, <i>thela</i> , <i>luqta</i> <i>dejuna</i> . | dust, <i>thaldun</i> ; (with) <i>thunyu</i> . |
| disease, <i>nd</i> . | duty, <i>bas</i> . |
| dish, <i>snot</i> (wooden), <i>thahu</i> . | dwell, to, <i>dukta</i> , <i>nd</i> , <i>nd</i> <i>luz</i> . |
| disobey, to, <i>gonggol</i> <i>thuh</i> . | dwelling, <i>namy</i> , <i>dukta</i> <i>malaz</i> . |
| dispensary, <i>suruulang</i> , <i>sh</i> , <i>hi</i> , <i>lukan</i> (U ^a). | dry, to, <i>rong pharor</i> . |
| disperse, to, <i>shukunderan</i> . | dyspepsia, <i>pedatan</i> . |
| disposition, <i>lh</i> , <i>jhuk</i> . | |
| dispute, to, <i>hjuk-hjuk</i> <i>ly</i> . | |
| disseminate, to, <i>na</i> <i>nd</i> <i>nd</i> <i>ly</i> . | |
| distolve, to, v.t., <i>ju</i> <i>ju</i> <i>nd</i> <i>nd</i> . | |
| distance, <i>thuping</i> . | |
| distinct, <i>khun</i> <i>thun</i> <i>thuping</i> . | |
| distinguished, <i>nhonphu</i> . | |
| distress, <i>nhonphu</i> , <i>ghajing</i> , <i>luk</i> . | |
| distribute, to, <i>luk</i> . | |
| distrust, <i>g</i> , <i>g</i> , <i>g</i> . | |
| divorce, <i>ruk</i> , <i>sh</i> , <i>lukan</i> (U ^a). | |
| dizzy, to be, <i>sh</i> , <i>sh</i> , <i>lukan</i> . | |
| doctor, <i>duh</i> , <i>duh</i> , <i>lukan</i> (U ^a): <i>lh</i> , <i>lh</i> . | |
| (U) <i>aba</i> (U ^a). | |
| dog, <i>lh</i> . | |
| donkey, <i>lung</i> . | |
| door (single), <i>zyn</i> (U ^a) <i>sh</i> <i>q</i> . | |
| door keeper, <i>zyn</i> (U ^a). | |
| dose (of medicine), <i>sh</i> . | |
| dot, <i>jhulu</i> <i>rh</i> . | |
| double, <i>nyi-nde</i> . | |

| |
|--|
| excessive, <i>sked</i> , <i>shin</i> , <i>thet</i> . |
| excrement (urine), <i>khurit</i> . |
| excuse, to, <i>nhig</i> (U ^a). |
| exit, to, <i>yejp</i> . |
| expensive, <i>gad</i> , <i>khurit</i> . |
| experienced (skilled), <i>kaspi</i> . |
| explain, to, <i>phakap</i> <i>hjuk</i> . |
| extortion, <i>khutri</i> . |
| external, <i>khutri</i> . |
| exterior, <i>khutri</i> . |
| extinct, to become, <i>mhig</i> <i>gura</i> . |
| extinguish, to, <i>le</i> <i>tryma</i> . |
| extra, <i>sket</i> , <i>hresape</i> . |
| extract, to, <i>phayom</i> . |
| extraordinary, <i>byng</i> . |
| extremely, that, <i>q</i> , <i>q</i> , <i>gura</i> . |
| eye, <i>nh</i> . |
| eye-glasses, <i>mhak</i> , <i>sh</i> , <i>min</i> (U ^a). |
| eye-lid, <i>mhak</i> . |
| face, <i>nhaw</i> . |
| fair, to, <i>sh</i> , <i>sh</i> , <i>sh</i> . |
| fair (out), <i>hau</i> (U ^a); (petition), <i>shahhsp</i> . |
| faith, <i>chiluuk</i> , <i>imar</i> (U ^a). |
| fall, to (against), <i>thayp</i> . |
| (dangle), <i>hude</i> <i>thayp</i> ; (over), <i>hoy</i> . |
| fan, <i>hutu</i> <i>hoy</i> . |
| family, <i>don</i> , <i>ahun</i> , <i>nhun</i> . |
| family line, <i>midir</i> . |
| fast, <i>hutu</i> <i>hoy</i> . |
| falsehood, <i>qom</i> . |
| farm, <i>sekayit</i> . |
| fast (strong), <i>etra</i> , <i>etra</i> , <i>etra</i> . |
| fasten to, <i>thayp</i> . |
| fault, <i>hutu</i> <i>hoy</i> . |
| fasting, <i>nhut</i> (U ^a). |
| fat, to, <i>nhut</i> <i>nhut</i> <i>sh</i> <i>thayp</i> (U ^a). |
| father, <i>nhut</i> ; <i>nhut</i> <i>thayp</i> . |
| featuried, to be, <i>qil</i> . |
| female, <i>nhut</i> <i>hoy</i> . |
| fear, to, <i>jhishpa</i> . |
| fearful, <i>jhishpa</i> . |
| feign, to, <i>qom</i> . |
| feather, <i>shope</i> . |
| feeble, <i>mhmed</i> , <i>holu</i> , <i>l</i> . |
| feed, to (persons), <i>sh</i> , <i>hutu</i> . |
| fever, <i>lh</i> . |
| fever, <i>lh</i> , <i>hong</i> . |
| fetch, to, <i>lh</i> . |
| feudal, <i>lh</i> . |
| fever, <i>lh</i> , <i>hong</i> . |
| few, <i>hutu</i> . |

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|--|
| baiting place (house), <i>bronyer</i> . |
| bait, <i>lagn</i> . |
| baudle, <i>lug-zang</i> . |
| baudleberry, <i>luapnia, rumi</i> (U.S.). |
| baudle, <i>luptam, luq-kril</i> , <i>vit</i> . |
| bang, to, <i>physal</i> (<i>ta tangna</i>). |
| happen, to, <i>gwa</i> . |
| hard, <i>luq lag</i> . |
| bare, <i>ripong</i> . |
| bare, <i>nupsin</i> (U.S.). |
| harsh, <i>kluw-khar</i> . |
| harvest, <i>brinjau riau, thoy</i> |
| baste, to, <i>luqapin bya</i> . |
| hat, nothing (native). |
| hatchet, <i>stare</i> . |
| haul, to, there <i>kihgongmi</i> . |
| have, to, (la) <i>yod-pa, i-shid-i yod-pa</i> |
| havestack, <i>joli</i> . |
| hawk, <i>kru</i> . |
| ha, <i>eh</i> . |
| head, <i>ju</i> ; (chief), <i>gopa</i> . |
| headache, to have, <i>pu-ing luq</i> . |
| head man, <i>trumpa</i> ; (flock), <i>luq-pan</i> . |
| heat, to, <i>dod chuk-pa</i> . |
| beauty, <i>te-ter</i> . |
| leaf of leaves, <i>chupan</i> ; (leaves), <i>ju po</i> . |
| limax, to, <i>kun, sna jia</i> . |
| heavy, <i>koopi ak-ge-ra</i> , to. |
| hem ¹ , <i>snung</i> ; (2 nd) <i>luq-pa</i> . |
| heart, <i>simpi-kut</i> . |
| heaven, <i>khau</i> ; (parasite), <i>kuhihi</i> . |
| heavy, <i>akho</i> . |
| hedge, <i>rban</i> . |
| hedge, to, <i>sna byra</i> . |
| heel, <i>llingmu</i> . |
| height, <i>thong</i> ; (length), <i>ri-zi-pa</i> . |
| hell (gehennu), <i>dzach</i> . |
| help, role, <i>luq-tan</i> . |
| helper, <i>roku</i> <i>byakhan</i> . |
| helpless, <i>su-men</i> , <i>kuhsen</i> . |
| hem, <i>thali</i> . |
| hen, <i>grang-o</i> . |
| her, <i>mo lu</i> . |
| herdsman, <i>ng-nizi</i> . |
| here, <i>diku</i> , <i>di-hat</i> , <i>ji-tu</i> . |
| hers, no-e. |
| hollow, <i>inwinj</i> . |
| hidden, <i>zhat, zhuapi</i> ; (matter), <i>luq-e-pu</i> . |
| hid ² , <i>zhat</i> . |
| hide, to, (int.) <i>ila</i> ; (tran-s.) <i>zhat</i> . |
| highway, <i>ryalam</i> . |
| himself, <i>khawng</i> . |
| hinder, to, <i>byra mut chuk-pa</i> ; (2 nd) |
| hind-foot, <i>ryah-ziq</i> . |
| hire, to, <i>khui lu</i> (<i>kyor-jun</i>); (2 nd) |
| hired, <i>khupin</i> . |
| hit, to, <i>luq-pa</i> . |
| hitherto, <i>dym-poter</i> , <i>chui</i> . |
| hitler, <i>hluw-hluw</i> , <i>hluw</i> . |
| hiss, <i>luq-pa</i> . |
| hitler, <i>hluw-hluw</i> , <i>hluw</i> . |

bollow, *golong*, *gophos*.
 bone, *mang nu*.
 honest, *zhung-mu*.
 honest, *izan* (U.).
 book, *huk* (prob. corrct.).
 hope, *gihyangmu*.
 horn, *riu*.
 horse, *hua*, mare, *riondo*.
 horseback, *hemuda*.
 hot, *thromo*.
 house, *nayu*.
 hour, *ghanta* (U.).
 house owner, *kun-jin*.
 housewife, *chun-jin*.
 bow, *chi-byas*, *chi-bao e-kho*.
 how much, *tawis*.
 hundred, *byas* *chi*.
 hungry, to be, *klat-pa*.
 hunt, to, *linj hi gie*.
 hunter, *lingpan*.
 burry, to, *shohmu* *byas* *go* (U.).
 husband, *dak-pa*.
 but, *phat*.

lymn (Mohammedian), *Lidu* (U.).

I

ice, *pang*.
 idem *akarba*.
 idol, *gut*, *hakun-pa*.
 idle, *wa-mas*.
 idol, but (U.).
 II, *pang*, ... rare.
 illegitimate (child), *nulbu* (rulg).
 imitate, to, *hipe bya*.
 impermissible, *un-hu* *in* *tsik*.
 implore, to, *phahabu*, *trinkit* (yo).
 important, *ise-ter*.
 impossible, *ni-yenmu*.
 impure, *chiaru*.
 impure, to (wrongly), *spayku*.
 in, -ing-nu.
 inaccessible, *mi-thu*, *lapu ni ong* (U.).
 incense, *trijim*.
 include, to, *borba*, *tinggas*.
 incorporeal, *yo* (yo).
 incorrect, *sind* (med.).
 India, *Nom*, *Industan* (U.).
 ineffaceable, *mati*, *mati khik* (U.).
 infant, *phru*.
 infidel, *kyip* (U.).
 inform, *korek*, *thymo*.
 inflame, to, *hak*, *hakpa*.
 inflate, to, *ku* (U.).
 inflexible, *kuar* (*kuar*).
 information, *intal-pa*, *jham*, *khatar* (U.).
 inhale, to, *high*, *tiyoungdu*.
 iniquity, *ngye-pa*.

VOCABULARY

inject, to, *lah-nu* *qambo* *tarang*.
 injure, to, *phog-chuk-pa*.
 infured, to be, *(fa)* *chuk-pa*.
 ink, *hren*.
 incense, *gihay*.
 inn, *gato*, *braget*.
 inner, *nung-hari*.
 innocent, *de-thai* *niel* *luk* (U.).
 sin), *ngyeta* *med* *khun* (U.).
 innumerable, *krailuh* (U.).
 med (U.).
 inside, *nang-jong*, *nang-hari*.
 insist, to, *nam-tulu*, *byas* *ze* (U.).
 insolent, *ka-charu*.
 insomnial, *ma bijupi*.
 instantaneous, *recepter*.
 instruct, to, *hluw* (U.).
 instructor, *hluw-khan*, *ngi* (U.).
 insufficient, *chahra* (U.).
 insult, to, *ammonata* (U.).
 intellectual, *qip-chau* (U.).
 intelligence, *aqip* (U.), *aqip*.
 intend, to, *lhuwmo*.
 infer, to, *pangku* *hui*.

intercourse (draining), *med-thu*, *khun*.

intercister, *sl*; *ku chuk-khan*, *sl* (U.).

intestines, *rgyung*.
 invert, to, *yugla* (*Leop.*)

irresistible, *ma thong* (U.).
 iron, *hikup*, *hikup*.

island, *gud*, *gud* (U.).
 isle, *gud*, *gud*.

issue, to, *byurymo*.
 it, *du* (*yo*).

itch, *lunna*.

itself, *lunna*.

itself (itself), *lunna*.

legend, *drang*.
 leisure, *long*, *lun-hon*.
 lend, to, *bulon* *minia*.
 lending, *ringo*.
 length, *at*, *ringo* (U.).
 lengthen, to, *ringo* (*U.*).
 leopard, *khuan*.
 less, *gunte*, *lam* (U.).
 lesson, to, *phren*.
 lesson, *mbong* (U.).
 let in, to, *hukpu*.
 letter, *shrapson*, *lhat* (U.).
 level, *du*, *rid*.
 low, *charu*.
 lie, *tron tang-khan*.
 liberate, to, *phude* (*ngi*).
 lid, *lhi*, *khak*.
 lie down, to, *mid ong*; *to* (*the face*);
trang-trin; *ta* (*on the back*);
trang-trin (*on the back*);
trang-trin (*on the back*).
 lie in waiting, to, *o* (*near*); *tu*.
 lie of, *malon-jin*.
 life, *kawan*, *isik*.
 life-time, *tsieng-za*.
 lift, *te*, *lunna*.

legend, *drang*.
 leisure, *long*, *lun-hon*.
 lend, to, *bulon* *minia*.
 lending, *ringo*.
 like, *tsok-pa*.
 illness, *bbu*.
 like, to, *tsok-pa*, *ca* (*not*).
 illness, *bbu*.
 like, to, *tsok-pa*, *ca* (*not*).
 illness, *bbu*.
 like, to, *tsok-pa*, *ca* (*not*).
 lip, *lham-hu*.
 listen, *sa*, *lha*.
 light, *a*, *ot*.
 little white, *in* *a*, *luk*, *nu*.
 live, to, *khone* (*U.*).
 liver, *chin*.
 look, to, *hil*.
 look for, to, *tection*.
 lock, *si* (*get*).
 loan, *rimo*; (*borrow*); *tr* (*lend*).
 long for, to, *theng*.
 long life, *man* (*you have*); *phu* (*you have*).
 looking-glass, *shinya*, *ou* (*U.*).
 loose, *hikun*.
 Lord, *Alahikund*, *Ehoy* (*U.*).
 lost, to, *tris-i*, *ste chuk* (*lost*).
 lost, to be, *starja*.
 loss, *ngyem* (U.), *ed* (*lose*).
 lost the way, to, *have*, *tsieng*.
 (spiritually), *lin*.
 love, *ryoluksi*.
 love, to, *rgn* (*rgnul* *lun*).

low, *lažin*².
 lucky, *akaršun*.
 luggage, to have, *slodping* *l.*
 lump, *juči*.
 lunge, *hūn*, *hūna* (*pl.*)

M

mad, *upat*.
 magnificent, *mu* *veřeňa*.
 maid, *longu*.
 maintain, to, *lon* *duslēz* : (nourish).
 magpie, *hukhuy*.
 male, *clade*.
 majority, *mo* *slad*.
 make, to, *phediat*.
 malady, *nadl*.
 male, *pa*.
 malice, *līst*.
 mama, *u* *apas*, *duja*.
 man, *mān*.
 manservant, *hūdri*.
 manner, *līse*, *ho*.
 manifest, to, *līm* *čekipt*.
 mankind, *omys* *čekipt*, *all* *on* *līt* *līt*.
 manner, *līt*.
 mansion, *kr* *te*.
 marry, to, *baklalon* *lyt*.
 marvel, to, *čekyta*.
 mark, *marka* (*U.*).
 marriage, *baži* *šon*.
 match, *stří* (*U.*), *čepel* (*obh.*).
 mate, *hūs* (*h*), *rebčanu*.
 maternal aunt, *māhing*, *u* *ži* *čhu*, *čes*.
 me (dative), *u* *ži* *čes*.
 meadow, *l*, *u* *ži* *čes*.
 meal, *čm*.
 meantime, in the, *čm*, *manpa*.
 meat, *čm*.
 mediator, *čm*, *čm*, *čm*.
 meditate, *smiši*.
 meditate, to, *čm* *čm* *lyg*.
 week, *čm*, *čm*, *čm*.
 meet, to, *čm*, *čm*, *čm*.
 melt, to, *čm*, *čm*, *čm*.
 memory, *čm*.

N

mercy, *idm* (*U.*).
 merit, *smiši* (*U.*).
 merry, to be, *čm* *čm*.
 lunch, *čm*.
 lunges, *hūn*, *hūna* (*pl.*)

O

mid-night, *člčon* *člč*.
 midst, in the, *čm* *čm*.
 might (power), *čm*, *čm*.
 messenger, *člčon* *člč* (*U.*).
 method, *čm* *čm* *člč*.

P

middle, *člč*.
 mid-night, *člčon* *člč*.
 milk, *čm*.
 mind, to, *čm* *čm*.
 million, *čm* *čm*.
 mimic, to, *čm*, *čm*.
 mind, to, *čm*, *čm*.
 mind, *čm*.
 mind, to, *čm* *čm*.
 mind, never, *čm* *čm*.
 mine, *čm* *čm*.
 miracle, *čm* *čm*, *čm*.
 mist, *čm*.
 mistake, *čm* *čm*.
 mix, to, *čm* *čm*.

Q

moist, *čm*.
 monastery, *čm*, *čm* *čm*.
 Monday, *čm* *čm* *čm*.

R

money, *čm*, *čm*.
 monk, *čm*.
 month, *čm*.
 moon, *čm*.
 more, *čm*, *čm*.
 moreover, *čm* *čm*.

S

no body, *čm* *čm*.
 noon, *čm* *čm*.
 north, *čm* *čm* (*U.*).
 north, *čm* *čm*.

T

not, *čm*, *čm*, *čm*.
 notion, to (sense), *čm* *čm*.
 now, *čm*, *čm*: (up to the present).
 now, *čm* *čm*.
 nowadays, *čm* *čm*.
 now and then, *čm* *čm*.
 nowhere, *čm* *čm*.

U

nurse, *čm* *čm*.
 ox, *čm*.

V

page, *čm* *čm*, *čm* *čm*.
 pain, *čm* *čm*.
 pain, to have, *čm* *čm*.
 pain (mental and spiritual), *čm* *čm*.
 pain, to, *čm* *čm*.

W

palace, *čm*.
 palms (of hands), *čm* *čm*.
 paintaloons (native), *čm* *čm*.
 paper, *čm* *čm*.
 partition, *čm* *čm*.

X

past, to, *čm* *čm*.
 patch, *čm* *čm*.
 patch, to, *čm* *čm*.
 path, *čm*.
 patience, *čm* *čm*.

Y

patiently, *čm* *čm*.
 pattern, *čm* *čm* (*U.*), *čm* *čm*.
 pen, *čm* *čm*, *čm*.
 peace, to be in, *čm* *čm* *čm* *čm*.
 peace of mind, *čm* *čm*, *čm* *čm* (*U.*).
 peach, *čm* *čm*.
 peacock, *čm* *čm*.
 peak (mountain), *čm* *čm*.
 pearl, *čm* *čm*.
 pebble, *čm* *čm*.
 peculiar, *čm* *čm* *čm*.
 pedestrian, *čm* *čm* *čm*.
 peel, *čm*.
 peel, to, *čm* *čm*.
 peg, *čm* *čm*.
 one, *čm*.
 one more, *čm* *čm*.
 one, *čm*.
 one to become, *čm* *čm*.
 onion, *čm*.

| | |
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| choice <i>buket</i> ; (on the back), <i>t</i> | in <i>dak</i> . |
| six, <i>truk</i> . | |
| sixteen, <i>chunul</i> . | |
| sixty, <i>spidan-kwun</i> . | |
| skin, <i>hink-pe</i> . | |
| sky, <i>khaing</i> . | |
| slander, to, <i>kuo</i> <i>welat</i> , <i>kuo</i> <i>kuo</i> , <i>kuo</i> <i>kuo</i> . | |
| slave, <i>ton</i> . | |
| slay, to, <i>relata</i> . | |
| sleep, <i>nyid</i> . | |
| sleep, to, <i>ngid</i> <i>kyi</i> , <i>ngid</i> <i>kyi</i> . | |
| sleek, <i>phutum</i> . | |
| slip, to, <i>prekt</i> . | |
| slick, to, <i>hauqig</i> . | |
| slow, <i>hau-hau</i> . | |
| slowly, <i>lhe</i> . | |
| small, <i>thunpa</i> . | |
| smallop, <i>nnnba</i> , <i>let</i> <i>ngi</i> <i>ngi</i> . | |
| smell, <i>tn</i> . | |
| smell, to, <i>tei</i> <i>kyi</i> . | |
| smile, to, <i>reim</i> <i>kye</i> . | |
| smock, <i>hauq</i> . | |
| smooth, <i>shiq-<u>shiq</u></i> . | |
| snake, <i>ghul</i> . | |
| screeze, to, (<i>ta</i>) <i>biqt</i> <i>zamri</i> . | |
| snow, <i>kh</i> . | |
| sorcery, <i>hrimt</i> <i>byallar</i> . | |
| sob, <i>ku</i> . | |
| sorrow, <i>emng-nat</i> . | |
| sorrowful, to be, (<i>ta</i>) <i>ngi</i> <i>ngi</i> . | |
| sorry, to be, (<i>ta</i>) <i>ngi</i> <i>ngi</i> . | |
| sotck, <i>pro-nne</i> . | |
| soul, <i>stry</i> . | |
| soul, <i>ct</i> . | |
| soup, <i>tal</i> <i>shir-fhu</i> | |
| soup, <i>shir-fhu</i> | |
| sour, <i>shurno</i> . | |
| source (<i>water</i>), <i>chhuan-ka</i> . | |
| south, <i>jinn</i> (<i>C</i>). | |
| sow, to, <i>son</i> <i>tab</i> . | |
| sower, <i>son tul-khan</i> . | |
| space, <i>niton</i> . | |
| spade (wooden), <i>shing</i> (<i>ta</i>). | |
| span, <i>thong-pu</i> . | |
| spare, to (<i>steal</i>), <i>lueqt</i> . | |
| spark, <i>metraug</i> . | |
| speak, to, <i>zerkt</i> , <i>tim</i> <i>ti</i> . | |
| speaker, <i>zhukar</i> , <i>zon-zu</i> . | |
| specially, <i>phe-sing</i> . | |
| specimen, a, <i>hlinna</i> <i>hlinna</i> . | |
| speech, <i>hh-jorm</i> . | |
| spend, to, <i>ngelpt</i> . | |

| | |
|-----------------------------------|-----------------|
| spider's web. | <i>蜘蛛の巣。</i> |
| split, to. | <i>裂く。</i> |
| spin, to. | <i>糸を引く。</i> |
| int. | <i>蜘蛛。</i> |
| spirit food. | <i>霊験の物。</i> |
| spirit, to. | <i>靈験にする。</i> |
| spittle, 痰。 | <i>痰。</i> |
| spoil, to. | <i>糟らす。</i> |
| spoon, ピク。 | <i>スプーン。</i> |
| sport, 娯楽する。 | <i>運動する。</i> |
| spot, 赤点。 | <i>斑点。</i> |
| spotted, 赤点のある。 | <i>斑点のある。</i> |
| spread out, to. | <i>広げる。</i> |
| spread, to. | <i>広げる。</i> |
| spread, 脱出する。 | <i>脱出する。</i> |
| square, 正方形。 | <i>正方形。</i> |
| squeeze, to. | <i>絞る。</i> |
| stack, to. | <i>積む。</i> |
| stack (of leaves). | <i>葉の山。</i> |
| stake of property. | <i>財産の柱。</i> |
| staircase, 階段。 | <i>階段。</i> |
| stammering, 呆々たる。 | <i>呆々たる。</i> |
| stand, to. | <i>立つ。</i> |
| star, 級別。 | <i>級別。</i> |
| star, 級別, 級名。 | <i>級別, 級名。</i> |
| start, to. | <i>始める。</i> |
| start, to. | <i>始める。</i> |
| steal, to. | <i>盗む。</i> |
| step, 階段。 | <i>階段。</i> |
| stick, 柄。 | <i>柄。</i> |
| stick, to. | <i>刺す。</i> |
| stitch, 針。 | <i>針。</i> |
| sting, to. | <i>刺す。</i> |
| strip, to. | <i>剥ぎ取る。</i> |
| stitch, 刺繡。 | <i>刺繡。</i> |
| stomach, 胃。 | <i>胃。</i> |
| stop, to. | <i>止める。</i> |
| stop, to. | <i>止める。</i> |
| story, 章。 | <i>章。</i> |
| straight, 直線。 | <i>直線。</i> |
| straighten, to. | <i>直す。</i> |
| stranger, 旅人。 | <i>旅人。</i> |
| stranger (sieve), (to) ... | <i>(旅人) ...</i> |
| straw, 草。 | <i>草。</i> |
| stray, 脱走する。 | <i>脱走する。</i> |
| strength, 力。 | <i>力。</i> |
| stretch, to. | <i>伸ばす。</i> |
| string, 糸。 | <i>糸。</i> |
| strip, to | <i>剥ぎ取る。</i> |
| (clothing) | <i>(衣服)</i> |
| strong, 強い。 | <i>強い。</i> |
| stumble, to. | <i>躊躇する。</i> |
| subject, 題目。 | <i>題目。</i> |
| succour, to. | <i>援助する。</i> |
| such (like that). | <i>その様な。</i> |
| suck, to. | <i>吸う。</i> |
| sugar, 砂糖。 | <i>砂糖。</i> |

| | |
|--|--|
| gun, <i>mīn</i> ¹ . | gun, <i>mīn</i> ¹ . |
| Sunday, <i>ādī</i> . | Sunday, <i>ādī</i> . |
| super, <i>gongzān</i> in 22 <i>for</i> 4 | super, <i>gongzān</i> in 22 <i>for</i> 4 |
| suppose, <i>ālāo</i> , <i>ālāo</i> , | suppose, <i>ālāo</i> , <i>ālāo</i> , |
| suffocate, <i>to</i> , <i>pī h pī</i> . | suffocate, <i>to</i> , <i>pī h pī</i> . |
| sure, <i>choukhi</i> . | sure, <i>choukhi</i> . |
| surrender, <i>to</i> , <i>su-sa</i> <i>to</i> <i>hugé</i> <i>lo-</i> | surrender, <i>to</i> , <i>su-sa</i> <i>to</i> <i>hugé</i> <i>lo-</i> |
| surroundings, <i>lhouk</i> , <i>lri</i> , <i>gsyéh</i> | surroundings, <i>lhouk</i> , <i>lri</i> , <i>gsyéh</i> |
| suspend, <i>to</i> , <i>phou</i> <i>lā</i> <i>gengmu</i> . | suspend, <i>to</i> , <i>phou</i> <i>lā</i> <i>gengmu</i> . |
| swallow, <i>to</i> , <i>shou</i> <i>lā</i> . | swallow, <i>to</i> , <i>shou</i> <i>lā</i> . |
| sweat, <i>to</i> , <i>lā</i> <i>khon</i> <i>hū</i> <i>ngu</i> . | sweat, <i>to</i> , <i>lā</i> <i>khon</i> <i>hū</i> <i>ngu</i> . |
| sweet, <i>nyam</i> . | sweet, <i>nyam</i> . |
| swell, <i>to</i> , <i>hāngang</i> . | swell, <i>to</i> , <i>hāngang</i> . |
| sword, <i>hāo</i> . | sword, <i>hāo</i> . |
| syphilis, <i>phagun</i> ; | syphilis, <i>phagun</i> ; |

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| wicked, <i>shā</i> | worse, <i>paripā</i> <i>shā</i> |
| wickedness, <i>shā</i> | worst, <i>paripā</i> <i>shā</i> |
| wide, <i>phal</i> | worth, <i>prīya</i> |
| width, <i>phal</i> | worthy, <i>prīyatā</i> |
| wife, <i>shā</i> , <i>shā</i> (L.) | wound, <i>hām</i> |
| wild, <i>jīv</i> , <i>jīv</i> (L.) | wrap, to, <i>hām</i> |
| wilderness, <i>jhā</i> | wrath, <i>hām</i> |
| will, <i>mān</i> | wrestle, to, <i>hām</i> |
| willow, <i>hām</i> | wring out, to, <i>hām</i> |
| wine, to, <i>rāy</i> | wrinkle, <i>hām</i> |
| wind, <i>hām</i> | wrist, <i>prīya</i> |
| window, <i>hām</i> (V.) | write, to, <i>rāy</i> |
| wine, <i>shā</i> (L.) | wrong, <i>prākā</i> |
| wife, fair (L.) | |
| wisdom, <i>shā</i> | |
| with, <i>shā</i> , <i>drī</i> . | |
| witness, <i>chhāj</i> | |
| witness, to, <i>chhāj</i> | |
| wolf, <i>spīrā</i> in <i>chhāj</i> , <i>hām</i> | |
| woman, <i>hām</i> | |
| wood, <i>shā</i> | |
| wool, <i>lāt</i> (take up), <i>hāg</i> ; (tie cloth), <i>reś</i> | |
| word, <i>trū</i> , <i>kāsh</i> | |
| work, <i>hā</i> | |
| work, to, <i>hā</i> | |
| work, mynd. | |
| worm, <i>shā</i> | |
| worry, to, (to), <i>khād</i> in <i>phēchā</i> ; | Z |
| worship, to, (bow), <i>shā</i> <i>hā</i> ; (L.) | |
| (bow down to), <i>shā</i> <i>hā</i> ; (religion) | |
| (service), <i>shā</i> <i>hā</i> . | |
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